

Harrople

*D. Elizabethæ, Dei gratiâ Angliæ, Franciæ, &
Hiberniæ Reginiæ.*

A

SERMON PREACHED AT PAULS

in London the 17. of November Ann. Dom. 1599. the
one and fortieth yeare of her Maiesties raigne, and aug-
mented in those places wherein, for the shortnes of the
time, it could not there be then delivered.

*VVhereunto is adioyned an Apologeticall discourse,
whereby all such sclanderous Accusations are fully
and faithfully confuted, wherewith the Honour of
this Realme hath beene uncharitably traduced by
some of our adversaries in forraine nations, and at
home, for observing the 17. of November yeerely in
the forme of an Holy-day, and for the ioifull exerci-
ses, and Courtly triumphes on that day in the honour
of her Maiestie exhibited.*

By THOMAS HOLLAND, Doctor of Divinity,
& her Highnes Professor thereof in her Vni-
versity of Oxford.



AT OXFORD,

Printed by JOSEPH BARNES, and are to be solde in
Pauls Church-yard at the signe of the Bible.

Ann. Dom. 1601.

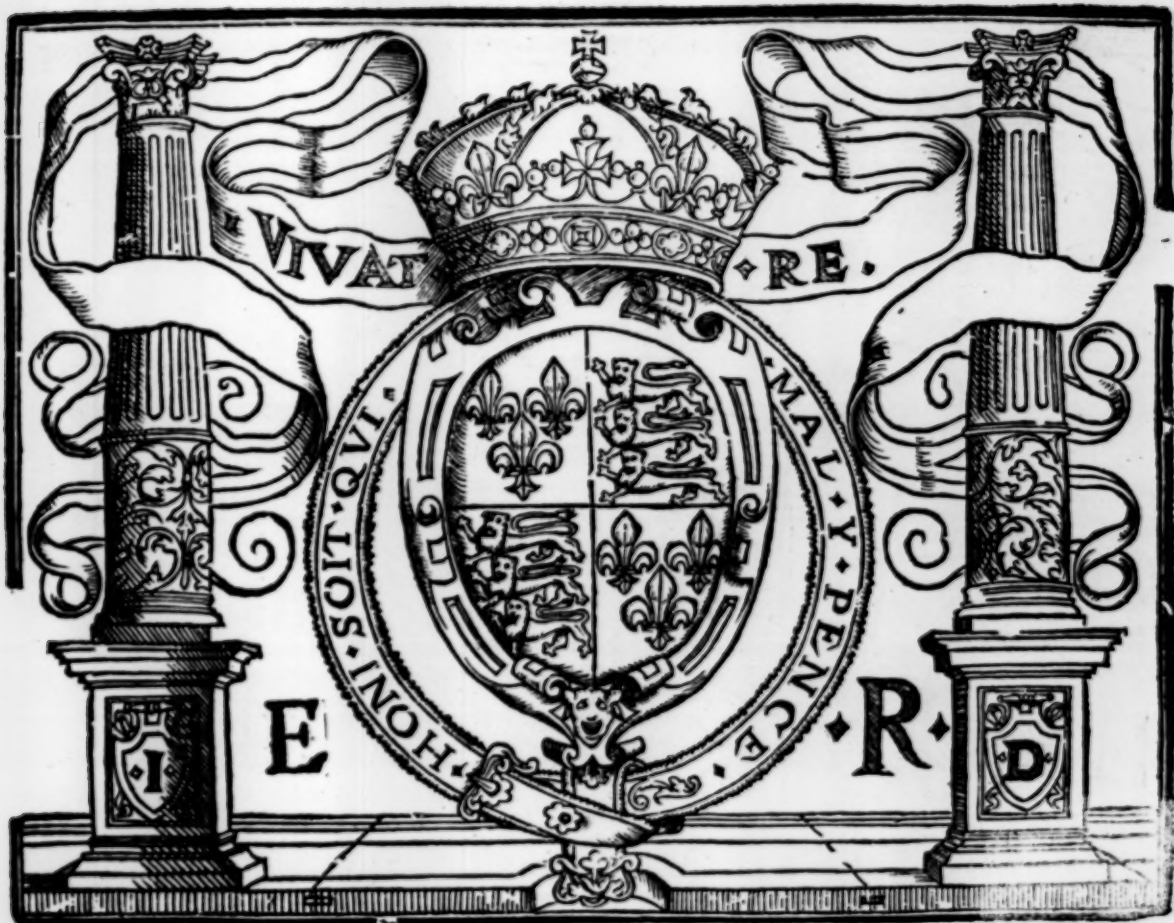


IN INSIGNIA SERENISSIMÆ

*Elizabethæ Dei Gratiâ Angliæ,
Franciæ, & Hiberniæ,
Reginz, & Angliæ,*

Lilia quæ tria fers triplici divisa leone
Bis: Regina potens, vivito Elisa diu.
Præsidium tu dulce Scoto es: Tug, anchora Belgæ es:
Floret & auspicio Gallia magna tuo.
Hispano metuenda truci, metuendaq, Papæ:
At Phœnix Anglo, Gemmaq, rara tuo es.
Militat ecce tibi duplici rosa tinctæ colore,
Lactæ hinc depingens, murice at inde comam.
Dextera te Domini semper tueatur, ab omni
Liberet hostili, sanguineaq, manu.
His malè sit, malè qui cupiunt tibi, Regia virgo:
His benè, qui cupiunt singula salva tibi.

Thomas Holland.





IN INSIGNIA SERENISSIMÆ

Elizabethæ Dei Gratiâ Angliæ,

Franciæ, & Hiberniæ,

Reginæ, &c.

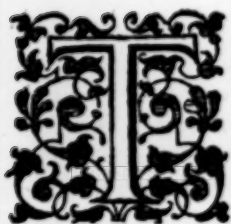
Lilia quæ tria fers triplici divisa leone
Bis: Regina potens, vivito Elisa diu.
Præsidium tu dulce Scoto es: Tug, anchora Belgæ es:
Floret & auspicio Gallia magna tuo.
Hispano metuenda truci, metuendaq; Papæ:
At Phœnix Anglo, Gemmaq; rara tuo es.
Militat ecce tibi duplici rosa tincta colore,
Lactē hinc depingens, murice at inde comam.
Dextera te Domini semper tueatur, ab omni
Liberet hostili, sanguineaq; manu.
His malè sit, malè qui cupiunt tibi, Regia virgo:
His benè, qui cupiunt singula salva tibi.

Thomas Holland.



E

TO AL FAITHFVL CHRISTIANS,
 & true harted subiects that liue vnder the peace-
able and flourishing regiment of Q. ELIZABETH,
by the grace of God Q. of England, France,
& Ireland: Grace mercy and peace in our
Lord God everlasting.



THE principal contents of this
 smal booke (loving friends and
 deere Country-men) compre-
 hēdeth summarily, in one ser-
 mon, a perspicuous narration
 of the holy, honorable, and la-
 borious, peregrination, of the
 Queene of the South, who
 came from the vttermoſt parts of the earth, to Ieru-
 ſalem to heare the wiſedome of King Salomon. This
 hiſtory in the old Teſtament, is mentioned at large,
 by the ſacred register thereof, inſpired by the holy
 Ghoſt: and this hiſtory is briefly and perſpicuouſlie
 alleadged, by our Saviour Chriſt, in the new Teſta-
 ment, by the way of compariſon, and inferred moſt
 pertinentely to that ende, where-vnto it was by
 him applied; namely, to convince the ſtiſſe-necked
 Jewes of impious incredulity, and barbarous impi-
 ety: who at that time, to their owne confuſion, & eter-
 nal deſtruſtiō, reſuſed the light of the goſpel offered
 by our Saviors miniſtery vnto the; preferring obſti-
 nately darkneſſe before the ſunne. ſhine of righte-
 ouſneſſe, errour before truth, fooliſhneſſe before

Mat: 23: 14
 1: King: 102
 2. Chro: 91
 Luke: 11:

Ier: ſal: 8: 2
 How often
 would I haue
 gathered
 thy childre
 together, as
 the hen ga-
 thereth her
 chickē vnder
 her
 wings, and
 yee would
 not. Mat: 23

wisedome, death before life.

This peregrination of the Queene of the South in the words before I tearmed *Holy, Honourable, Laborious*. *Holy*, in consideration of the sacred matters and divine treasures, mystically wrapped vp in the letter of this History, recapitulated out of the old Testament by our Saviour in the New *Honourable*, in regard of the circumstance of the action, and the condition of those persons who are in my text mentioned & described. *Laborious* in regard of the longe, toilesome, daungero:is, and chargeable iourney that this wise and holy Queene vndertaketh, and by Gods assistaunce and grace in al honour, discretion, magnificall bounty, princely modesty, & industry performeth.

This Text, how it fitted the time, place, and persons; the mutual resemblance, by the way of comparison, in the two persons, then spoken of in the sermon, evidently declared: the annual celebrities of the 17. of November, being in these times yearly the day wherein this whole Realme giueth thanks to God, by publike service, and sheweth great signes of ioy, in each parish, and general assemblies, for the happy regiment of our Q. Elizabeth, plainly demonstrateth.

Menander
Pharich
Σοφιστῆς
or, &c As
God hath
fixed in
heauē the

The person in the Text by our Saviour commended is a woman; by birth, vocatiō, descent a Queene, by consequente thereof, *οὐρανίου ἑστίν εἰκόνος θεοῦ*, a liuing Image of God: And (as I haue by good realō proved in the sermon) a Mayden Queene. The Person

son for whom we doe the 17. of November according to the rule of the B. Apostle make supplication, praiers, intercessions, & giuing of thanks is by sexe *a woman*, by birth, auncient descent, vocation, title, right of inheritance, and regal investure *a Queene*; by honour, integrity of life, grace given by God almighty from aboute, *a Mayden Queene*.

The Queene of the South a woman of great wisdom, a woman endued with rare learning. The demonstration and experience of the rare wisdom & skil of tongues given by God to the Queene of England, hath not bin inclosed within the walles of her Courte, neither confined within the limits of her kingdome only, but hath beene founded in forraine nations, to her everlasting honour, & great admiration, not by the reference of her owne people chiefly, but by the testimony of many wise & graue Embassadors sent from mighty Princes and great states to congratulate her Maiesty: with whom she hath conferred in several languages, answering them readily in those tongues, which they haue chose of purpose to deliver their embassadge in.

The Queene of the South enchronicled in the holy writte of the olde Testament, and honoured by the testimony of our Saviour in the New, for vnder-taking so great and worthy a iourney, as is specified in the place marginally coroll: a iourney laborious, toilesome, perillous, chargeable, in regarde of the paines, place, perill, &c. yet honourable in cause & effect: a iourney laborious, in regard of the greates

Sunne and the moone, excellent resemblances of his glory: so in a city God hath ordained the Prince to shine as a patterne & a mirror of his excellent Maiesty.

Learning is in poore me, riches in nobility, it shineth as gold: in Princes, like an orient pearle and glistering emeraud
Mat. 13. 42.
1 King. 10.
2 Chron. 9.
Luke. 11.

Pomp. mel. stance betweene Meroe & Iernsalem, the substance
 africa incul whereof is discoursed at lardge in the sermon: toile-
 ta, arena some, in regard of the extreame heate whereunto
 sterili ob- those countries, through the which she was to passe,
 ducta, ob si- were by nature of the clymates subiect vnto: peril-
 tum coeli de- ous, in respect of the danger of those viperous, vene-
 ferta, saepe mous, and deadly vermine, which naturally each
 multo ac part of those countries ingendreth: Chargeable, in
 malefico a- regard of the traine that she was attended and ac-
 nimaliū ge- companied with, and in regard of the great magni-
 nere infe- ficence wherewith King Salomon was by her in all
 sta, &c. regal bounry rewarded: Although the comparison
 Africa ser- heere wil not holde betweene the Queene of the
 pentibus a- South & the Q of England for vndertaking a jour-
 den fecunda- ney &c. Yet neverthelesse how laborious, perilous,
 est, vt mali toilesome, chargeable the regiment of this mighty
 merito illi kingdome, in these daungerous daies, hath beene to
 potissimum queene Elizabeth, al Christendome knoweth to her
 palma de- great honour, & we her subiects doe acknowledge,
 eur. Solin. glorifying God that hath wrought so great workes
 cap: 40. by her, for the establishment of religion, and mani-
 Serpentum fold good of this Realme.

The Queene of the South a daughter of peace;
 largo co- which appeareth partly by her learning, partly by
 quitur tecū her long peregrination: wherof the first is not so
 da veneno easily obtained without peace and quietnesse: The o-
 Africa, Sil. ther may be veresied to be true by the fruites of her
 Strabo, lib. peregrination. For it is to be presumed to be a thing
 2. Herod. 4. infallibly true, that shee durst not haue vndertaken
 Diodor. 1. 4. such a journey, vnlesse her countries had beene se-
 Virg. Egh. 1. cled
 Sitientes i-
 binus Afros
 Galust. bell.
 lug. desc.
 Afric.

edled in great peace at home. The Q. of England, a
 mirrour of peace in these troublesome daies, at her
 first coming to the crowne, she came, like the dove
 to the Arke of Noah, with the oliue leaf, a signe of
 peace, in her mouth, as I haue mentioned in my tre-
 atise adioined to the sermon: & hath remained ever
 since, a continuer of that peace vvhich was first
 brought in by gods goodnes vnder her regimēt. For
 her Maesties: learning I refer you to M^r. Ascaus te-
 stimonie marginallic coted, and speake the lesse of it,
 because it is contained in that parte of the compari-
 son, wherein her skill in languages is mentioned.

The Queene of the Souths holy wisdome thereby
 was ennobled, and deserved everlasting commenda-
 tion, in that shee was an embracer of true religion,
 and with an holy zeale endured extreame paines and
 peril of a long iourney, to come to Ierusalem, to bee
 resolved in such doubts by King Salomō, as concer-
 ned the grounds of her salvation. The Q. of England,
 a zealous imbracer of his doctrine whom K. Salomō
 shadowed and prefigured, a defender of that faith,
 which the blood of Iesus Christ hath sealed & sancti-
 fied. For the which, although shee hath not vnder-
 taken any laborious peregrination, yet hath shee en-
 dured, for the defence and maintenance therof, ma-
 ny bitter stormes, and escaped by Gods goodnes ma-
 ny great dangers, which for the defence of the Gos-
 pell haue beene complotted against her. They that
 doubt of this, let them but call to memory the feare-
 full danger of the Northren rebellion in the yeare of

our

Cicer. pto
 Muren. Si-
 mul atq; in
 crepuit sus-
 picio tumul-
 tus, artes il-
 licō omnes
 edicescūt.
 Bach. Lyrā.
 Τίλιν θ
 Δραλῶσις
 εἰρηά μὲ-
 ραλα.
 Παῦτον θ
 μελῶλα-
 ων αἰοι-
 δῶν αἰθῶ.
 M^r. Al. ham
 speaking of
 the Q. in
 his School-
 master, fol.
 19. Besides
 her perfitte
 redines, in
 Latine,
 French, &
 Spanith,
 shee read-
 ed heere
 nowe at
 Windfore
 more greek
 every day,
 then some
 Prebenda-
 ries of some
 churches
 do read la-
 tine in a
 whol week.

Stowes
Chron.
An. 1569.

our Lorde, 1569. and the 12. yeare of her Maiesties
raigne, blowne vp to a head by the beflowing of *Pius*
Quintus bloody Buli, let them remember, I say, Ba-
bingtons & Ballards conspiracy, Hardings imagery,
Parties treasons, and vnnatural cruelty; let them put
before their eies the attempts of the Spanish fleete,
1588. the Popish leagues, cruel, pollitike, and vn-
merciful confederacy, Lopez, & Squires poisonable
and venemous treachery. In the which doubtlesse,
we had al perished, & had bin swallowed vp quicke;
Psal. 124. if the Lord had not beene on our side, and God had
not giuen wisdom to her, and her Counsell, to pre-
uent the drifts of our mighty aduersaries.

The Queene of the South a rare Phenix, and a
bright starre eclipsing with the light of her vertue &
knowledge al the Princes before her and after her
in Æthiopia, as farre-forth as by any record of the
Æthiopians History it hath bin discovered vnto vs.
How rare a Phenix the Q. of England hath beene, &
how bright a starre in these daies, our owne Chroni-
cles can manifest, and the experience of her blessed
regimēt this one & forty yeares demōstrateth more
evidently, then my pen can depaint. For in the fruits
of her peace she wil shine as a star in the Catalogue
of her honorable predecessours, and for her learning
and wisdom wil be as a Phenix renowned by ma-
ny famous writers to the people of that age, which
shal succede her. Not meaning to presse this simi-
litude or comparison any further, lest I should seeme
to misdoubt the discrete judgment of the intelligēt
Reader,

Reader ; to whom one word is sufficient to insinuate a matter of lardge discourse:and since it is a point in all learning obserued, that no comparison, reference, or resemblaunce similitudinary should hold in each part : and for that there are many things appropriate to the person of the Queene of the South, which cannot to any creature else be applied by any apt relation : And since al know that wisdome, learning knowledge, fortitude, mercy, &c. and al good & perfect giftes, as beames from the Sun, issue, and are derived and giuen from and by the Father of lights &c. and that no good nor perfite giste shineth in man, but what he hath receiued from aboue, and for the which he is bound to be thankful to God the giuer: &c. I end this part with this sentence of Cyrill: *Vbi fides recta et irreprehensibilis cum bonorum operum honestate coniungitur, & aequo cursu admittitur, illic omnino est in omni bono perfectio, & sanctificationis integritas*: Where a right and vnreprovable faith is conioined with the excellency of good workes, and entertained in one current with them, ther is a perfection in al goodnesse, and there flourisheth the integrity of sanctification.

Nulla similitudo quatuor curru pedibus.

I meane the faithful Iames x.

Cirill: de recta fide ad pientiss. regina.

I haue adioined to this Sermon (wherein I haue discoursed at lardge of each point of the Text prefixed to it) an Apologetical discourse not impertinēt to those thinges, wherunto the application of the sermon then tended wherein I haue fully and faithfully confuted al such slaunders, wherewith our Native Country, and Gracious Prince hath beene vn-

1:Tim:2:

Euseb: de
vit. pan.
Const. 1.2.

truely and vncharitably charged & traduced by diuers malicious aduersaries in the greatest cōsistories of Christendome, for that to the glory of God and honour of Q. Elizabeth the 17. of Novēber is yearely celebrated in festivall and ioyful manner by the subiects of thisland in these times: our thanks giving to God being grounded on the Apostles precepts the 1. to Timothy and the 2. Chap. our other exercises of ioy being of that quality as by Christian people in most ages since Christs Incarnation haue beene vsed in the world, at set times, in the honour of their soveraignes.

The motiues that induced mee to vndertake the treatise of these matters were these. First for that this argument fitted the vse of the doctrine which I hādled in Paules the 17. of November Anno Domini, 1599. and was a necessary consequent in the Application. Secondly for that by sundry things expressed in the contentes of the Apologie each indifferent Reader may palpably descipher the fruites of venomous malice, and malicious disloyalty. Lastly, for that this Apology may serue as a Caveat for al good subiects to beware of al seditious spirites, who, in such places where they may be bold, and hope to passe away without controlement, cease not to set abroach scelaunders of this nature: hoping, by the intoxication of this venom, to breede in many her Maiesties subiects a milke of the present government, a wearinesse of wel-doing, a loathing of the sincere and Apostolike religion, which by Gods blessing this flourishing

rishing Realme enioyeth in these times vnder the
peaceable and bright sunne-shine of Queene Eliza-
beths Regiment.

And although the Sermon runneth only in the
general heades of discourse: yet I thought it most
expedient to handle the things contained in the A-
pology scholastically, or after the maner of Schools,
partly for that the truth or falshood of things of this
quality wil easier appeare, and is sooner brought to
head and issue by questionall debatement truely and
faithfully collected and alleadged, then by long dis-
coursing. Offring with al to ioine issues in this Argu-
ment, or any other now professed or defended in the
Church of England with any learned or modest ad-
versary, that shal vndertake to gaine say any thing
that is laid downe either in the Sermon, or in the A-
pologie. The learned and modest adversary only I
provoke. For reviling and sclauderous adversaries
deserue no answer, but only that which Michael the
Archangel in Saint Iude his Epistle giveth to Sathā
ἐπιτιμήσαι σοι κύριος: *The Lord rebuke thee*. And as ho-
ly Zachary saith, ἐπιτιμήσαι σοι κύριος διάβολε, *The Lord*
rebuke thee, O Satan, even the Lord that hath chosen
Ierusalem reprove thee, &c. Partly, I say, I haue en-
tered into this manner of exercise, for that I hope by
this forme of discussing, I shal provoke many of my
sonnes, (whom I so tearme, for that by my Acade-
mical service in the Chaire of Divinity it hath plea-
sed God that they should be invested in the titles of
Theological degrees) to ioine with me in this kinde

71. Interp.
ἐπὶ τὴν ψαλ-
μῶν
: 109

of writing, since (as the proverbe is) I have begunne to breake the ice vnto them in this matter, and saie vnto them, not *Ite*, but *Eamus*, setting apart al excuses, and shaking of al impediments. which vsuallie are suggested by Satans policie, and of purpose, to quench al good sparckles that may kindle flames of light, apte to discover the pathes of Gods glory.

And although the vse of discourses Diuinity bee profitable for the Church of God, and is questionlesse an holy, and a fruitful labour, if it be performed by men of learning and discretion: Yet neuerthelesse in these times giue me leaue to thinke the Scholastical manner of writing more convenient, for the Church of God. First for that in long discourses quarrels are very often piked in wordes by cavilling and vnconscionable aduersaries, and yeelde many euasions to Sophistical wranglers, as appeareth by

Scap. Antid *Stapletons Antidot*: and his *Triptic*: against *Doctor*
Stap. Tripl. *Whittakers Divers Tractes of Possevine* a Iesuite,

printed Ann.Dom. 1,87. at *Collen*, to the which we may adioine diuerse Pamphlets printed in High *Almaine* in the defence of *Vbiquity*: many of which bookes and manie others entituled with monstrous names (as *Calvinus Iudaizans*: *Asinus Auius*; *Calvino-turcismus*) doe (in mine opinion) in most places resemble the dish that *Prometheus* in his banker entertained *Iupiter* with in derisio, covering the bones with skinn and sinnowes, defrauding his guesstes of the flesh and fat: Of al which bookes and treatises I

Calvinus
Iudaizans
Asinus A-
uius.
Calvino-
turcism.

Aug: conf. say with *Saint Austin*, *Vt tibi sumen moris humani,*
lib. I. ca. 15.

quis

*quis resistet tibi? quamdiu non siccaberis? quousq; vol-
ues Eva filios in mare magnū & formidolosum, quod
vix transeunt, qui ligna transcendunt?* that is, Woe
be to thee thou wicked woont of common custome
of mankind, who shal crosse the tide with thee? how
long shal the floating of thy waters nor be drained?
how long wilt thou role the sons of Eue to that great
and troublesome sea, which they that passe them by
ship can hardly escape: and with the holy Prophet
David in the 4. Psal. *o filij hominum &c.* O sonnes of
men, how long wil ye turne my glory into shame?
louing vanity, & seeking lies.

The second reason why I thinke it most conveni-
ent, wherfore the most parte of controversies should
be handled scholastically, is, for that long writing of-
tentimes bringeth a great disadvantage to the Au-
thors, & Readers, and serueth much the turne of the
cavilling gainfayers. To the Author, for that longe
discourses oftentimes enforce him to reiterate & in-
culcat the same thing, and make him seeme tedious
to the Readers: To the Readers, long discourse bree-
deth incōveniēce. For the lēgth of the speech, & the
overmuch heaping of things consequently one vpō
an others necke, causeth a forgetfulnes of that which
hath beene said before: the memory and vnderstan-
ding of man beeing not infinite, but faculties finite
infused by God to the reasonable soule of man, and
ordained to cōceiue knowledge & learning *nō per in-
stintum, sed per discursum*, not by the first insight, but
by much discoursing and debating on all sides, as the

the School
mes distin-
ction of In-
natus and
Discursus.

Homer.
Odyss.
Plyny. de
nura Sarp.

1. Tim. 1. c.
v. 4.

Schoolemen speake. The gainfaiers only get advantage therby. For at their pleasures, Here they make an assaie, There they leaue,, Here they assault, there they relin quish, here they wrest, there they depraue here they inverte, there they perverte wordes inueagling the vpō each smal quidditie to turne theselues like changeable *Proteus* into al shapes: and in the end encourage them to play thep artes of the fish *Sapia* which (as *Pliny* saith) is accustomed to darcken the water, where hee is fished for, with an effusion as blacke as incke , attempting thereby to escape the handes of the skilful fisher-man, angle hee never so skilfully, and sufficiently. I am enforced in this vehemencie to vtter my minde , for that manie in these daies, I finde in writing rather to seeke glory of men then of God , and to dwel rather vpon wordes then matter : which course of writing (as the Apostle saith) rather breedeth strife, then godly edifying, that is, by faith. Yet (deare sonnes and loving fellow-souldiours in Christ) let not this my censure be a discouragement vnto any one (that approveth this order of dealing with the Adversary) from his good labours, since no question, (if any incline this way) this kinde of writing is a gift given him from aboue. Assuring him that my wordes heerein are no causes of discouragement vnto him, or anie others that shal labor in this course; but I wish in the Lord that these admonitions may serue as caveats, and *watchwordes* , and *wardwordes* (as some of late haue written) to al such as preferre this kinde before anie other, and take this the

the fittest field for them to bestowe their manuring
of: and the best ground to til; & the ground, which wil
yeelde greatest blessing to their labours. For their cir-
cumspetnesse herein wil doe great good both to the
matter, and method. This advertisement I thoughte
good here to inserte, as appertinent to the purpose,
for that this kinde of writing vnlesse it bee managed
in such sort, as I haue specified before, breedeth most
inconuenience to the Author, troubleth most the
Reader, and least disauantageth the aduersary. But
whether long discourse, or scholastical method best
serue your studies, and bee most fit for controversie
writers, I wil not here further discusse, but refer each
man in the Lord to his owne inclination, neither am
I to prescribe to any one what course to take, only I
speake therein mine opinion, as one that by Gods
mercy haue long trauailed in these exercises: and as
one that hath *obtained mercy of the Lorde to be faith- 1. Cor. 7.*
full. Asserteining that these 2. waies are not like the *Plurarch.*
Briuium of Hercules, neither the letter of *Pythagoras,* *Virgil.*
nor the right hād, nor the left in the day of iudgmēt. *Math. 25.*
But, if they be wel handled, like the 2. oliue braūches *Apoc. 11.*
and two cādellstickes which wil stand before the God *Nazian.*
of the Earth: And like those 2. goodly pearles of life *Tetrast. 1.*
whereof Nazianzene speaketh in his Tetrasticks, of
which whosoever shal embrace either, he shal not
loose his labour. Ἀμὼν ἂν ἴσῃς διέμεναι τὰς εἰρήνας: that is,
both of them are fitte & lonely.

But here I finde 2. sortes of people misliking my
present exhortatiō. First some wil deeme that by this
discourse

Elia. i.
Ier. a.

Gen. 28.

discourse I meane to reduce againe into the Church the olde Dunfery of the Schoolmen, long agoe cōdemned in the world, & by special verdit exiled out of the Church, reputed by al graue and learned diuines rather a trade of blinde Sophistry, then a right course of sound diuinity; To these that obiekt vnto me in this eager bitterness, I answere on this maner. If they meane the matters that the Schoole-mē debate in their darke and cloudie affected obscurity, & prophane mixture of Philosophie with diuinity, let them assure themselues, this course I condemne as wel as they, and repute such schooles in many places worthy to be striken with that thunder-bolte of the Prophets: *How is the faithfull city become an harlott? Thy silver is become drosse, thy wine is mixte with water, My people hath forsaken me the fountaine of lining waters, & digg the pittes evē, brokē pittes that can holde no water: VVhat hast thou to doe in the way of Egypt to drinke up the vvater of Nilus? or vvhat makest thou in the vvay of Assur to drinke the vvater of the river?* and that al that follow these courses in that forme with them, are no better thē those impure *Philistines* that filled the welles vvith earth, that *Abrahā* the holy Patriarch had digged. If otherwise, I say, that noe man of learning and iudgement can iustly condemne the scholastical method, Their manner of brieft distinguishing, Their short obiecting Their art of summary and material answering, Their practise of short & substācial concluding, neither is this mine opinion alone herein but also the iudg.

judgment of *Anthony Sadeele* a man for knowledge of Divinity aboue al exceptions of any gainesayer, vnto whose censure I doe appeale heerein, to whose opinion I doe subscribe, & to whose tract of this Argument I referre the Readers. Assuring al learned Schollers, that if the drosse & tinne of Schoole-divinity be purged and burned away by the true fire of Gods word, that the method of Schoole-learning is not lightly to be reiected, neither vtterly to bee condemned.

Antonius Sadeele de vera methodo Theologicæ Scholasticæ disputandi.

The second sort of people that wil take offence at this treatise are many such as make supposall, that this persuation of mine, if it should take effect, would greatly hinder the vnspeakeable benefitt which godlie preaching worketh in the Church amongst Christiā people. To this I answer. God forbid that this exhortation or any other by me vttered should be anie impediment, or any waies a motion to hinder the gift of soule-saving preaching, concerning which the Apostle hath writtē to the Thessalonians in this manner. *Quench not the Spirit, despise not prophesying:* which, because it doth cōtaine these three benefites, namely, edification, exhortation, and cōsolation, the same Apostle preferreth before the miraculous gistes of tongues, which was the admirable treasure given to the Church after our Saviour Christ his ascension to be imploied to the gathering together of the Saints, and for the edification of Christs body. Yet I beseech them that are of this mind faith fully & iudicially to examine how I shal reſel by Gods grace

1. Thes. 4.9

grace this coniecturall supposal, and misconceiued
 imagination. True it is I must confesse that the gift
 of preaching, in our church, and in al the Churches
 vnder the cope of heaven, is a sacred and a most be-
 neficial gift, if it be sincerely ministred: that the true
 vse of it is farre to bee preferred before the vse of
 tongues, and many other giftes in the Church: that
 it was the summe of that cōmission, which our Sa-
 uioṛ gaue to his Apostles, both before and after his
 Ascension: that it is *μακαριον*, or that worthy
 thing that P. commended to *Timothy*: and that
 thing which he was by the Apostle commanded to
 deliver to faithfull men, which should be able al-
 so to teach others: Yet this nothing impeacheth the
 true vnderstanding of the former proiect, as by the
 grace of God it shal appeare by this sequele.

2 Tim. i. v.
 14.

There may be numbred in this Realme at these
 times neere 5000. Preachers, Catechists, Exhor-
 ters, god be praised, who increase the number of the.
 The maine streame and tide of Students in Diuinity
 is caried wholie this way, not without some secret
 influence of Gods spirite, I doubt not: In the Uni-
 versities the greatest nūber of scholers desire to haue
 their names in the register of the sonnes of the Pro-
 phets: Now of these 5000. if there were but 50. able
 men dedicated to this worke, men qualified in giftes,
 men which like *Hur & Aaron* would hold vp *Moses*
 hands, whilest *Ioshua* and *Israel* discomfite *Amalecke*:
 I dare boldly speak, that the studies of these 50. faith-
 fully imploied, (so that they would not imitate the
 chil-

Exod. 17.

children of Ephraim, who as it is said in the Psalme
*being armed and shooting with the bow, turned them-
 selves backe in the day of battell:*) would rather helpe
 preaching, then hinder it, increate it; then diminish
 it; multiply it, rather, then substract any thing from
 it. The master that sturreth at the hearme, & the Pi-
 lottes that by their cards & sea-markes discover the
 danger of shelues, sands; and rocks, hinder nothing
 either the sailers, or marriners: The scouts and tower
 watchmen saue both Captaine and souldiour from
 many a danger. The key-keepers of the little houses,
 the coverwel-heads, and spring-cleansers, (so that
 they keepe them free from poison & corruption) are
 the causes why the streames of water that issue from
 the founteines, runne more purely; and why the
 rammes & sheepe of gods pasture may drinke of the
 liuing waters more delight'omely and safely. So in
 mine opinion if this or any other course of this qua-
 lity be in these daies put in practise in the church by
 them that are the great overseers therof: prophec-
 ing or preaching, Prophets and preachers will bee
 more multiplied, the Adversary better answered,
 the glorie of God more aduanced. Lastly to aun-
 swere al in one word there were in *Israel* in the raigin
 of *David* numbred aboue 30000. Levites, persos ecclesi-
 astical, Priests, musicions, singers: and in the time of
Salomon his son, I thinke that they were augmented,
 since *King Davids* time was a time of blood, but
Salomons raigin flourished with peace: Yet
 the gaiding of the bed of *Salomon*, figuring the Arke

Psal. 78.

Eight and
 thirty thou-
 sand 1 Chr
 13. v 3.
 1. Chr 18 3
 1. San. 7.
 1 King 4.
 14. 45.
 Cantic 3.
 v. 7. 8.

grace this coniecturall supposall, and misconceiued
 imagination. True it is I must confesse that the gift
 of preaching, in our church, and in all the Churches
 vnder the cope of heaven, is a sacred and a most be-
 neficial gift, if it be sincerely ministred: that the true
 vse of it is farre to bee preferred before the vse of
 tongues, and many other giftes in the Church: that
 it was the summe of that cōmission, which our Sa-
 viour gaue to his Apostles, both before and after his
 Ascension: that it is *magistratus*, or that worthy
 thing that P. commended to *Timothy*: and that
 thing which he was by the Apostle commanded to
 deliver to faithfull men, which should be able, al-
 so to teach others: Yer this nothing impeacheth the
 true vnderstanding of the former proiect, as by the
 grace of God it shal appeare by this sequele.

2 Tim. i. v.
 14.

There may be numbred in this Realme at these
 times neere 5000. Preachers, Catechists, Exhor-
 ters, god be praised, who increase the number of the.
 The maine streame and tide of Students in Diuinity
 is caried wholie this way, nor without some secret
 influence of Gods spirite, I doubt not: In the Vni-
 versities the greatest nūber of scholeters desire to haue
 their names in the register of the sonnes of the Pro-
 phets: Now of these 5000. if there were bur 50. able
 men dedicated to this worke, men qualified in gifts,
 men which like *Hur & Aayon* would hold vp *Moses*
 hands, whilest *Ioshua* and *Israel* discomfite *Amalecke*:
 I dare boldly speak, that the studies of these 50. faith-
 fully imploied, (so that they would not imitate the
 chil-

Exod. 17.

children of *Ephraim*; who as it is said in the *Psalmie*
being armed and shooting with the bow, turned them-
selues backe in the day of battell:) would rather helpe
 preaching, then hinder it, increate it; then diminish
 it; multiply it, rather, then substract any thing from
 it. The master that sturroth at the healmes, & the Pi-
 lottes that by their cards & sea-markes discover the
 danger of shelues, sands; and rocks, hinder nothing
 either the sailers, or mariners: the scouts and tower
 watchmen saue both Captaine and souldiour from
 many a danger. The key-keepers of the little houses,
 the coverwel-heads, and spring-cleansers, (so that
 they keepe them free from poison & corruption) are
 the causes why the streames of water that issue from
 the founteines, runne more purely; and why the
 rammes & sheepe of gods pasture may drinke of the
 liuing waters more delight'omely and safely. So in
 mine opinion if this or any other course of this qua-
 lity be in these daies put in practise in the church by
 them that are the great overseers therof: propheci-
 ing or preaching, Prophets and preachers will bee
 more multiplied, the Adversary better answered,
 the glorie of God more aduanced. Lastly to aun-
 swere al in one word there were in *Israel* in the raig-
 ne of *David* numbred aboue 30000. Levites, persōs ecclesi-
 astical, Priests, musicions, singers: and in the time of
Salomon his son, I thinke that they were augmented,
 since *King Davids* time was a time of blood, &
 but *Salomons* raigne flourished with peace: Yet
 the gaiding of the bed of *Salomon*, figuring the Arke

Psal. 78.

Eight and
 thirty thou-
 sand 1 Chr
 13. v 3.
 1 Chr 18 3
 1 Sam 7.
 1 King 4.
 24. 45.
 Cantic 3.
 v. 7. 8.

Calde tar-
gum.
Lira com

the testimony; (as it is expounded by the Chal-
dee *Thargum* & *Lira* his cōmētaries) & by cōsequēt
therof a type of the church in the new testamēt by
three-score armed mē of the valiant of Israel, mē ex-
perte in watre, of which every one had his sword v-
pō his thigh, for the feare of the night. Was no impe-
dimēt to the Priests, Levits, musitiās, singers, & to
thousāds of such as served in the ministry of the ra-
bernacle, & taught oods law to the people either in
the tēple at Ierusalē, or in the seuerall Sinagoggs in the
lād of Israel. this seruing to cōclude, I boldly may a-
verre, as one that of the Lord hath obtained mercy,
that 50. armed in the studies of diuinity, furnished
with skil of toūgs, laboriously exercisid in the scrip-
turs, studiously cōuersāt in the fathers, wel acquainted
with the history of times, practisid in ready writing,
will be no more hinderāce of the thousands of prea-
chers of this land, following such a course, as I haue
mencioned, then the 60. armed men, that garded &
warded the bed of Salomon for the terrors of the
night were a scandal, or a clowd either to make Isra-
el to fal, or to ecclipse the light of the blessed counte-
nance, of the Lord of hosts, that shined more bright
then the light of the sun, vpon the congregations of
Israel. God grant that my words may be goads vnto
al the godly and good subiects of this Realme, for his
Sonnes sake, to whom with the Holy Ghost be al ho-
nor, glory, and praise, world without end, Amen.

Recke. 2.

T. H. G. 1571

REVERENDO IN CHRISTO PA-
tri RICHARDO BANCROFTO, Episco-
po Londinensi.



acm. qua proxime accedent in suggesto Paulino Londi-
ni concionem sacram habet. Quo die per singulas in-
imutognd Ecclesias annuiter satia de preces, pro-
ces, postulationes, gratiarum actiones per solenne pro-
salute & in columbia serenissima nostra Regina, quā
eodem die quadragesimo primo ante anno Deus Opt.
Max. pro sua infirmitate erga Angliam hanc tam miseri-
cordia, ad imperiale huius regni Diadema feliciter ex-
tulit. Huic tua postulationi obtemperare acquiesco, fretus
Dei auxilio, quo mihi propitio, tempore in literis consti-
tuto, statuo Londinū adventare, ne desim officio, quod
tua incredibili erga me benevolentia mihi imposueris.
Es licet plus oneris in me susceperim concessione hac,
quā ferre me posse intelligo, & hoc concionis genus a-
deo sacrum, adeo solenne, aliquibus ex his qui patres
sunt Ecclesia nostra melius conveniret, quorum ora-
tio robusta est ad persuadendum propter auctoritatem,
suavius ad permulcendum hominum animos propter ca-
rudisio

ruditionem; valde ad perfringendos impiorum carna-
tus propter gravitatem, magis apta ad Demonstrativū
dicendi genus propter summam eloquentiam, potens ad
divinas laudes predicandas propter summam in sacris
literis cognitionem, assiduam in concionando experien-
tiam, & rara spiritus Sancti dona; Cum sua carmen
dignitas hoc dicendi officium fidei me a commiseric, si
divina mihi bonitas affulgeat, & deesse nolo, mihi con-
scius surge admodum esse, & Professore in Theologia
Regia & Academica prae sui indignum, tale officium
aut propter ignaviam negligere, vel propter animi in-
firmam aemulitatem periretimea; Paxit Deus ut labor meus
in hoc dicendi genere sua satisfacciat expectationi,
serviat adificationi Ecclesiae, Dei Opt. Max. gloria.
Etiam atq. etiam vale, Oxonia, & Collegio Exon. Ca-
lend. Octob. 1599.

Dignitatur in Christo devin&issimus

THOMAS HOLLAND sacrae Theo-
giae Professor Regius.

7

FAVLTES ESCAPED, AND certaine observations.

B: 1: 3: Two Benefactors to Oxford leste ourviz: HVMPH. Duke of Glocester and R. L I C H F I E L D Arch-deacon of Middlesex. B 3. a hūmered, for broken B 4 a into Ireland for in Ireland L 3. a that watered for which watered ibid. were only fructifyi g for that they were &c. D 4 a, came proue him, to proue him ibid in hart, in her hart E 1: b. as, where E 3 b. not further, not intending further b in that sort that, in that sort as the &c. O. 2. a. where the day of the Coronation is laid downe the 17. of November vid e 43. yeare, 41. L. a. b. the 17. of September, the. 7 L. a. b Ismolaus, Iohannes Molanus, L. 4 a. After this thing for after. lothing. M. 1 a. The Collyridians: this word is vied by Epiphanius in al the Greeke coppies that I haue scene, the greeke worde is *ααααα* and it signifieth *Penis Submerisius* a cake; baked vnder the ashes of this looke Antoni. nebris: cap: 13: L: 1: b quing P. 1. b. Since the greatest & strongest nation now known in the world this day For: since the greatest nation knowne in the world this daie among the Heathen.

Other faultes escaped by over-much hastening both to, and in the Printing, I desire thee (gentle Reader) to amend with thy pen, as thou seest cause.



Math. 12. 42. *The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for shee came from the vniuersall partes of the earth, to heare the wisdome of Salomon: and behold, a greater then Salomon is heere.*



THIS sentence (Right Reverend, Honourable, and in our Lord beloved) which I haue now read vnto you, is a part of an answer, which our Saviour maketh to the blasphemous Pharises, and incredulous Scribes: blasphemous, because they ascribed the workes of the holy Ghost to *Beelzebub*, the prince of the devils: incredulous, because they would not beleue the workes done amongst them by our Saviour: such workes as none other man ever did, if they be considered either in number, or in nature: but thirsted ever with an insatiable appetite to see more and more miracles, not to be edified in holy faith, but to satisfy their curious humors, and vnperwasible mindes: in some sort resembling the senselesse and feely Idiots of this world, whom God in the iustice of his iudgement, hath deprived of reason in this life. Who oftentimes seek to finde the day, after the sun hath displayed his orient beames in the mornings; who in the Ocean Sea seek water; and in the shore, sands: nay, in far worse condition, then these are. For these feely ones erre through simplicity, the other through

A

impie-

Mat. 12. 24.
Athanas. in
euangel. qui.
cunq. dix.
Ioh. 15. 24.

impiety. The one through want of discretion; the other through want of grace. The one would doe better, if they had knowledge; the other wilfully will extinguish the eie of knowledge, which shineth in their hearts. The ones sin is begotten through ignorance; the others sinne is hatched by peevish curiosity, wilful malice, insolent presumption. Against men of this condition, which, *like dogs*

adders, as it is Psal. 58. 4. 5. *stop their eares at the voice of the charmer, charme her never sowisely*. Against such men, I say, our Saviour thundereth out these threatens; against such men, as haue eies to see, and will not see; which haue eares to heare, and will not heare: which haue made their hearts as fat as brawne, because they will not vnderstand. And, to provoke these people to a zeale, or to shew the greatness and greivousnesse of their punishment, and of the iudgements of God hanging over their heads, our Saviour

instanceth first in the *men of Ninive*, affirming that *the men of Ninive shall rise in iudgement with this generation, and condemne it; for they repented at the preaching of Ionas: and behold, a greater then Ionas is heere*: next, our Saviour instanceth in the example of the *Queene of the south*, saying, *The Queene of the south shall rise in iudgement with this generation, and shall condemne it: for shee came from the utmost partes of the earth to beare the wisdom of Salomon: and behold, a greater then Salomon is heere*. Other verses let aside, this part shall now only be handled, God willing, as farte forth as the spirit of God shall assist me, the time limited to me nor prevent me, your patience beare with me, and vouchsafe to heare me.

In this sentence, wherein our Saviour reproveth the infidelity of the Iewes, and prophecieth of their iudgement to come, by the way of comparison, is comprised an example, taken out of the old testament, demonstrating thereby, that the stories of the old testament doe serve for the instruction of the church; and that all things, that are written,

1. Cor. 10.

11.

Rom. 15. 4.

written, are written for our learning: and that one iote, or Mat. 5. 18.
 one title of Gods word is not idle. But, that I may more
 orderly apply my selfe to the time, and your edification, I
 will binde my selfe in this discourse to these partes, which
 braunch themselves naturally out of my text. And be-
 cause this sentence is a briefe recapitulation of an history
 of the old testament, to the two generall parts I purpose,
 by Gods grace, to annexe the figure, which this history of
 the old testament shadoweth in the new. The application
 either shall follow in the conclusion, or, as I shall be occasi-
 oned by the severall parts issuing out of the generall, bee
 fitted for the time and place, if God permit, Christ assisting
 me: who, after his ascension into heaven, as Saint Paul hath
 taught, *gave gifts vnto men; who gave some to be Apostles, and* Eph. 4. 8. 11
some Prophets, and some Evangelists, and some Pastors, and tea- 12
chers, for the gathering together of the Saints, for the workes of the
ministry, and for the edification of the body of Christ, &c. till wee 13
all meete together in the unity of faith and knowledge of the Sonne
of God) vnto a perfect man, and vnto the measure of the age of the
fullnesse of Christ.

The two general partes, before specified, containe these
 two heads, and braunch themselves into these two armes;
 first here is, by our Saviour, an instance giue in an honora-
 ble person, a prince, which is, as an ancient Poet hath said,
ἡμυχοειναι θεῶν. The lively image of God. Secondly there Menand.
 is in this sentence also comprised, by our Saviour, her acti-
 on, where vnto is annexed a comparison betweene our Sa-
 viour and Solomon. Of each of these in order, by Gods as-
 sistance.

The person heere, of whom the example is inferred is a Part 1.
 Queene, of the place termed the Queene of the South, Luc. 11. 31.
Βασιλισσὴ τοῦ νότου, the Queene of the South, Luc. 11. 31. In the 1. King. 10.
 1. King. 10. 1. *Βασιλισσὴ Σαβῶν* and to 2. Paralp. 9. 1. 1.
Μελκεθ Σεβὰ and to in the Thagum of *Jonathan* 2. Chron. 9.
 1. King. 10. The Queene of the South, the Queene of She- 1.

Pla. 72. 10. ba. 1. *Roy.* 10. 1. There is both Shebah, and Sebah, and Se-
Gen. 10. 7. bah. *Psal.* 72. 10. the kings of Shebah and Seba shall bring
Gen. 35. 3. giftes. Seba was one of the sonnes of Cūsh *Gen.* 10. 7. She-

ba was one of the formes of Iokshan, whom Abraham be-
gat by Keturah, *Gen.* 25. 3. & Iokshan begat Sheba, & De-
dan. The one is written with *Schin* in the Hebrew. The
other with *Samech*, but all one they bee in Greeke. Yet
Seba and Sheba are two diuers countries. The one in *A-
rabia felix*, the other in *Ethiopia*: The one inhabited by
the sonnes of Cūsh, and taking name of them: the other
of the sonnes of Abraham, and taking name of them. The
one East from Ierusalem: the other South from Ierusalē.
Yet the names haue beene both confounded (as I gather)
by many writers. But more of this to be said, when wee
come to discourse of the countrey of this Queene. In the

Isai. 60. 6.

60. chap. of *Isay.* 6. we read, *All they of Sheba shall come,
they shall bring golde and incense, and shewe forth the pra-
ses of the Lord.* In the 43. 3. of the same prophet it is Seba,

43. 3.

Bibl. Græc.
Romæ.

but in the Greeke *αβυβ*: the other in Greeke of the 60.
chap. is *αβυβ* whether it be Syene, whence the second cli-
mate beginneth, I am not now to define. In the divers-
ity of reading, it may be good couſe to follow that episto,

*Aug. de Ci-
uit. Dei.* lib.
18. 43.

which Saint *Augustine* mentioneth *lib. de Ciuitat. Dei* 18.
cap 43. that the Greeke and Latine translations of the old
testament are to bee corrected by the Hebrew or the Sep-
tuaginte of the olde testament. Saint Ierome, in the
preamble of the Pentateuch, speaketh it plainly, *Scripturæ
translationis videtur errare, interroga Hebræos*: and evidently
vpbraideth them, who preferre the Latine copies of the
Pentateuch before the Greeke, and the Greeke before the
Hebrew ascribing not so much vnto the septuagint as *Aug-
ustin* doth. And I, for my part, yeeld vnto Saint Ierome, be-
cause,

Decret.
Grat. part.
1. dist. 9.
cap. 6.

*de veterum librorum fides de Hebræis voluminibus exa-
minanda est: et a veterum præsertim uerborum norma de fide as. De-
cret. Grat. 1. part. dist. 9. cap. 6.* And because *Augustinus*

ma-

magis credendum est in disputationibus, &c. Augustine is worthiest
of credit in disputationes, Hierome in histories & translations, Gre-
gorie in morals, gloss. Saint Augustines high commendation Gloss.
of the septuagint loco citato in the place before rehearsed,
I doe omit, preferring Saint Ieromes opinion before his.
Hithervnto for the clearing of the text. Her name is not
expressed. The Queene of the south, the Queene of she-
ba, shee is so named by the place and countrey. The E-
thiopian history doth call her Makeda. Cedrene ἡτις ἐλ-
γυλο Σίβυλλα &c. Ἐνναστ, who was called Sibylla amongst the
Gracians. One calleth her Nicaula, alleadging Herodotus Hug. Card.
for his author. Post reges dictos Pharaones successisse illu Nicaula, &c.
after the kings which were called Pharaohs succeeded
Nicaula intitled the Queene of Egypt and Aethiopia whom
Iosephus supposeth to have bene the same which came to Salomon.
Shee is called by Iosephus Aegypti & Aethiopia Regina, The
Queene of Aegypt and Aethiopia. But Herodotus, as hee is
now, differeth from that, which Iosephus alleadgeth: for in
these copies it is Nicotia. The certaintie of it in this vari-
ety I dare not define: for, Quod Dominus taceat, quis, &c. Aug in Ioh.
That which the Lord hath concealed who is there amongst vs that
can say it is thus or thus: or if any man dare say it, whence doth
he prove it. τῇ δὲ γυναικὶ δόξαν βῆ, ἡτις ἐβασίλευεν, ἡτερε τῇ βα-
Ευκλεία, Νίτωκτι &c. The woman who then ruled was called
Euterp. Herodot. in
Nicotia as also the Queene of Babylon, and shee is said to have
revenged her brother who was slaine by the Egyptians over who
shee reigned, so soon as they after his death had established her in
the kingdom. Makeda Aethiopum regina (Item Aegypti) Ioseph. An-
Makeda the Queene of the Aethiopians and Aegyptians came
soking Salomon from Saba an Ile of the River Nilus afterwarde
by Cambyses called Meroe But this may suffice, that, by our
Saviour, shee is named the Queene of the South: & in the
old testament, the Queene of Sheba, as for other names, Si-
billa, Nicaula, Nicotia, I referre the learned to the authors.

In that shee is called a Queene, I obserue this. First ἡτις

- Act. 10. 34. *ἐν ἑκάστη ἐθνῶν ὁ Θεὸς*: that of a truth, God is no acceptor
 of persons, but in every nation he, that feareth him, and worketh
 righteousness, is accepted with him. There is no respect of persons
 with God. There is no difference, before God, neither of Jew, nor
 Gal. 3. 18. Gracian; bond, nor free: there is neither male, nor female, for we
 are all one in Christ Iesus. Before God, there is no difference, nei-
 Coll. 3. 16. ther Gracian, nor Jew: neither circumcision; nor uncircumci-
 sion; Barbarian, Scythian: bond, free: but Christ is all, and in
 all things: and, as I may say, noble, vnnoble; lubiect, sove-
 reigne; learned, vnlearned: servant, master; handmaide,
 mistres; people, prince: disciple, doctor: scholer, tutor:
 1. Cor. 1. 16 but in every nation, he that feareth him, & worketh righteousness,
 is accepted with him. For, although Saint Paul hath saide,
 that God hath not called many mighty: yet he doth not seclude
 all mighty: not many noble men, yet not all noble men are
 secluded: not many wise after the flesh, yet hath he not se-
 1. Tim. 1. 1. cluded all wise in the flesh: otherwise in the 1. Tim. 3. 1. 2.
 2. he would not that supplications, prayers, intercessions and giving
 of thanks should be made for all men, for kings and all them,
 that are in authority. Otherwise, he would not have affir-
 4 med in the same chap. verse 4. that God would have all men
 saved, and come unto the knowledge of the truth. Otherwise
 Act. 16. 29. he would never have wished, that king Agrippa, Porcius Fe-
 stus, and Bernice, and all the rest, that heard him, when hee
 was permitted to speake for himselfe, were altogether such,
 as he was, excepting his boundes. Otherwise Saint Iohn wou'd
 never have termed the Lady, to whō he wrote his second
 Ioh. ep. 2. Epistle, the elect Lady, whom with her children hee loved in the
 Ioh. ep. 2. truth. Otherwise I say would never have said, King: shall be
 thy nursing fathers, and Queenes shall bee thy nurses. Lastly,
 this Queene should never have beene made an instance,
 that shee should rise in the resurrection of the dead. Vnto
 Oecumen. this consenteth that of Oecumenius, τὸ πολλοί, This worde
 Act. 17. Many is put, because there were πολλοί τινες Some wise men
 as Demas the Areopagite, and the Proconsul. And τὸ
 πολλοί

¶ This word *Many* is annexed, to the next branch, *Act. 13.*
 for that there were certaine *Jewels & buyars in Jerusalem,*
Mighty and noble which beleued. And although they, that
 be wise in their owne conceiptes, and relie vpon their own
 wiledome, *Summe* are hardly drawn from their owne *Occumen.*
 opinion; and they, that are *Mighty, and Noble,* are *not* *ra-*
tionall full of pride, the one for their riches, the other
 for their noblenesse of blood, yet al are not excluded from
 Gods kingdome. For, if we can looke into the catalogue *Paulinus.*
 of Gods church in this world, and to the vaine of iustice
 derived from *Adam* to *Christ*, and so in the church mili-
 tant afterward, we may see through the casemēt & glasse,
 wherein the children of God consider the state of the
 church triumphant, though not so many rich as poore, yet
 some rich: though not so many noble, yet some noble: not
 many mighty, yet some mighty: not so many kings, as co-
 mon, yet many blessed kings and Queenes: not so many
 wise philosophers, and *wise of this worlde*, yet many wise
 men of this world, so that they relie not on their own wise-
 dome, are inheritours of Gods kingdome, and *siters downe* *Math. 8. 11.*
with Abraham, Isaac, and Iacob in the kingdome of God. And as
 poore *Eliu* that mighty prophet was seene glorified in the *Math. 17.*
 mount with our Saviour: so was diuine *Moses*, that was
 learned in all *Aegyptian* wiledome. And as *Lazarus*, in
 in this life, full of sores, was seene in *Abrahams* bosome af- *Luc. 16.*
 ter his death in great glory: so, no doubt, *David* the patri-
 arch, that was so mighty and rich, enioyed the blessings of
 the Lord in the land of the living. And, as there was place
 in heaven for *Peter & Andrew, James and Iohn*, that were fi-
 shermen, and left all to follow *Christ*: so there was place
 in heaven for rich, glorious, and wise *Salomon*, that being a
 notable figure of *Christ*, was a king, and that a glorious &
 wise king, while he lived on the earth. Neither is there on-
 ly place in the kingdome of God for such, as *maured vp &*
downe in sheepe skins, and goatse skins, being desitts, afflicted *Heb. 11.*
 and

and tormented, such as the world was not worthy of: but there is place for the great conquerour *Iofua*, honourable *Gedon*, valiant *Ehud*, strong *Sampson*, godly *Hezekias*, zealous *Iofias*, and iust *Iehosaphat*, kings of Iuda. There is not only place for little *Beniamin*, but also for *Iuda*, that was the law-giver, the princes of *Zebulon*, and the princes of *Nephtalim*. There is not only in heauen a place for starres, but for the sunne and moone. And although God hath chosen the poore of this world, that they should bee rich in faith, and heires of the kingdome, which he promised to them that loue him: yet he hath not reiected the rich, nor altogether secluded them, for, *In my fathers house*, saith our Saviour, *be many mansions*: of this argument also Saint *Ambrose* speaketh in this sort, *Quamvis tota vita hominis tentatio sit super terram, &c.* Although the whole life of man upon the earth be a temptation & as well abouidance, as want is want to be the master of sin, when either the rich man is puffed up with pride, or the poore man falleth on murmuring, yet there haue bene in all times, and in our times also as some are good Poore, so some good Rich. Neither is it in vaine that the blessed Apostle Saint *Paule* commendeth *Timothy* saying, Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the living God which giveth vs all thinges abundantly to enioy. That they doe good and bee rich in good works, ready to distribute and communicate. Laying up in store for themselves a good foundation against the time to come that they may obtaine eternall life. And to come to the sexe of women, in the kingdome of God there was not only place for poore *Mariha*, that ministred vnto Christ, and *Mary*, that had chosen the better part, and the poore widow, that cast two mites into the treasurie of the temple, and the poore widdowes that ministred thinges necessary to the faithfull pilgrims and Saintes of God, but there is place also for *Deborah* the propheticke, the wife of *Lapidoth*, that iudged *Israel*, and was a mother in *Israel*: for *Adriano* the sister of *Moses*,

Moses, who with *Moses* and *Aaron*, when the Lorde re- Iudic. 4. & 7
 deemed *Israel* out of the house of servants, was sent before
 the people to their delivery. And lastly, there is a place Micah. 4.
 in the kingdome of heaven for this honourable Queene, 4.
 the Queene of the South: who came from the utmost
 partes of the earth, to heare the wisdom of *Salomon*. I
 might here mention *Constantinus Magnus*, *Theodosius*, *Jo-*
seph of *Arimasthia*, that honourable counsellor noble *Theo-*
philus, &c, after *Constantinus* the great, & his mother *Helena*,
Theodosius Magnus and his wife *Placilla*, *Martian* the great
 Emperour, and his wife *Pulcheria*, in whose government
 the great counsell of *Chalcedon* was held, *Carolus Magnus*,
 and *Indeth* the wife of *Ludovicus Pius*, with many Kings
 and Queenes of England, King *Henry* the seventh, and *El-*
izabeth his wife, Lady *Margaret* Countesse of *Richmond*,
John Kempe Archbishop of *Canterbury*, *Thomas Kempe* Bi-
 shop of *London*, *Thomas Woolsey* Cardinall Archbishop of
Yorke, King *Henry* the eight, King *Edward* the sixth, *John*
Bailliol king of the *Scottes*, and *Dorberguilla* his wife, found-
 ers of *Bailliol Colledge*: *Water Stapleton*, and *Edmond Staf-*
ford Bishops of *Excester*, and *Sir William Peter*, knight, foun-
 ders of *Excester Coll.* in *Oxford*: But the time wil not suf-
 fer me: I wil therefore returne to my present text of the
 Queene of the south, a figure of the comming of the gen-
 tiles vnto *Christ*: and one, by the testimony of our Savi-
 our, that shall rise against this generation, and shall condemne it:
 for she came from the utmost partes of the earth, to heare the
 wisdom of *Salomon*; and, behold, a greater then *Salomon* is
 here.

Having discovered sufficiently of the person, & having
 made vse of such doctrine, as fitly herein might answered
 this time, text, and place: the figure and type, which this
 person representeth, draweth me to handle it. For, as in Exo. 25. 30.
 the tabernacle, the face of one of the Cherubins respected
 another, & one ever with a reflexed countenance beheld

P. B. 37. the

- the other; & as one ring of the arke was ingaged within the other, & thereby drew the other: so having expressed the historicall sense, the figure of mysllicall sense draweth me to shew what is signified by this great person here mentioned. And this figure or type is mysllically vnderstood of the whole text of the old testament, secretly woven in by the spirit of God, as the threed is, which the shuttle carieth in the silkemans web, by which the partes of the whole are combined together: and although the mysllicall sense be not manifest to the Lewes, nor yet revealed vnto them, yet for vs it is to beholde, as in a myrrour, the face of the Lord with open face. The figure I mention oft which giveth life and inlighteneth the history, as the arteries gave life to the blood in the vaines: as the crowne of golde imbordered the holy table of Shittim wood, that was in the tabernacle, and as the bells and pomgranates were vpon the skirts of *Aarons* garments, the one sounding, the other shadowing the sweet odoriferous holines of the true high Priest, by the which he was made *uocatus*, or sounding: for as the waters of *Marah* were made sweete by the tree, which *Moses* cast into the at the Lords commāden: so by this figure the holy history of this honorable Queene receiveth life, and is inlightened, garnished, and made shining and sounding. And this is the salt, that seasoneth the old testament, without which oftentimes there is no more taste in the story of it, then in the white of an egge. The testimony of Christ is the spirit of prophery. And how pleasant this is to this purpose, you may see that this figure diuerse ancient fathers of the church do sufficiently obserue.
- Isidore* saith, *Hac regina venturā ecclesiam de gentibus desiderāte Christum figurabat, &c.* This Queene represented the Church which should come of the Gentiles desiring Christ, which accompanied with diuerse sortes of men, and forgetting both her owne people, and her fathers house should runne vnto Christ. To this is correspondent that of *Eucherius*: *Sicut hac regina venit à finit.*
2. Cor. 3.
Exod. 25.
Exo. 25. 25.
Job. 6.
Apocalyps. 19. 10.
Isidore.
Eucher. de de regn. l. 3.

finibus terra, &c. As this *Queene* came from the endes of the
 endes of the earth, so wit * India, as some say, to heare the wisdom^e * Or Aethi.
 of Salomon: so the Church many ages after came to her redeemer opia.
 and teacher, that after the foolishnesse of her error shee might at
 length perceiue the doctrine of the truth. This is that *Queene* of
 whom it is said vnto the Lord, On thy right hand standeth the
Queene in a vesture of golde wrought about with diuerse colours,
 that is to say, adorned on all sides with diuerse precious and comely
 vertues. For this is the mother of all that beleene, which regene-
 rateth such vnto saluation, as were borne vnto death, by whome
 Christ hath restored more in Grace, then perished in Nature. To
 this may be fully annexed that of Angelomus Stromata, In
 figura huius regine venit ecclesia ex gentibus, &c. Vnder the fi-
 gure shadowed in this *Queene* the Church of the Gentiles came
 from the endes of the earth, laying aside all earthly desires and vi-
 ces to heare the wisdom of Salomon, that is to say of our peace-
 maker our Lord Christ Iesus who in his flesh loosed the bandes of
 enmity betwixt God and man. Shee came, after her old profane
 superstitions, to heare of enlightning of the faith, of the iudgment to
 come, of the immortality of the soule, and of the hope and glorie of
 the resurrection. Shee came into Hierusalem therefore with a
 great company, not with the one onely nation of the Hebrewes, of
 which the Synagogue did before consist, but with all kindes of men,
 and diuerse nations throughout the whole world. We must also
 thinke, as Saint Augustine very well obserueth. *Quia in re* Aug. cōtra
hoc primum dico, &c. In which matter first this I say, that not
 onely the tongue of those men, but the life also was propheticall, and
 that that whole kingdom of the Hebrew nation was some great
 Prophet, because they were the figure of some great prophet. Where-
 fore concerning them whose heartes were instructed in the wise-
 dome of God, the prophecy of Christ, and of the church which was to
 come is to be scanned not only in their sayings, but in their doings
 also: but as concerning the rest, and the whole body of that nation
 the prophesie of Christ and the church to come, is to be examined
 in those things which by Gods secret working were done either in

Angelo-
 mus Stro-
 mata.
 August.
 Scrm. de
 Temp. 252.
 Serm. 2.

Aug. cōtra
 Manich. li.
 22. cap. 24.

1. Cor. 10. *them or by them*. Namely this I doe gather of him, that not only their tongues, but also their liues were propheticall: so that the history of the olde testament is but as the shell of the nut to the kernell, the vail to the face of *Moses*, the curtaine to the arke, the vaine to the silver, the letter to the spirir, as the combe to the hony, the ring of golde to the precious stone inclosed in the base. Of this we may see more in Saint *Augustine* in his seventeenth booke *de Civitate Dei*, his first and third chapters.

The person and figure sufficiently described, and the vse of the doctrine accordingly handled, the next thing, that offereth it selfe to my discourse, is the action of this worthy woman here mentioned. Her action may be the better scanned, if we wil weigh what the son of God hath testified of her action in this life, and of her honour, reward and glory in the life to come: adioyning herevnto, as occasion serveth, for elucidations sake, such things, as are at large written of her 1. King. 10. and 2. Paralip. 9. to which chapters I must necessarily referre you oftentimes: because that those things, which are briefly laide downe here, are amply discoursed of in those former histories. Here they are brought in by the way of example, there they are laide downe fully in story. By this also you shall finde, that the old testament is not contrary to the new; but that the same spirit was author of them both. Lastly that, although there are sundry second helpes to open the scripture, as the rules of *Tecummi*, which Saint *Augustine* hath mentioned *de doct. Christi. lib. 3. cap. 30.* and other rules there specified and such things, as many of the ancient fathers mentioned: as *Hilary lib. 1. de Trinitate*. And *Irenaeus* against the *Valentinians lib. 1. cap. 1.* Yet the best of all, that furmounteth all other kindes of expositions, is to open holy scripture by scripture. For the treasures of the house of *David* will only be truly and finally opened by the key of *David*. Scriptures will best bee expounded by that holy spirit,

1. King. 10.
2. Chro. 9.

Aug. contra
Manich.
August. de
doct. Christi.
an. lib. 3.
cap. 30.

Hilar. de
trinit. lib. 1.
Iren. contr.
valent. li. 1.
cap. 1.
Apocalyps.

spirit, by which they were endited: as metall will bee only a. Pet. 1.
 mollified by fire, the adamant hammered only by tooles
 of his owne nature, or, as some say, *sanguine hircino*, with
Goats blood, Iron will only bee drawne by the load stone.
 And because I may strictly follow the line of my discourse
 I will first, by the grace of God, speake of such actions, as
 are mentioned of her in this life performed, and so by se-
 quele of the rest. Things, that are spoken of her in this
 life, are these two: first, her comming to Hierusalem: se-
 condly, what her actions were at Hierusalem, when shee
 came to *Salomon*.

And, lest I should counfound both you, and my selfe, in
 the multiplicity of these generall heads, I purpose first to
 answer an obiection, which might otherwise through oc-
 currence hinder me in this particular discourse. Wherein
 nominately these three branches are incident to be deliue-
 red, what moued this noble Queene to come to Hierusalem:
 what paines shee tooke in her comming, or iourney: last-
 ly, with what traine shee came, and how honorably shee
 was accompanied, and attended vpon in her iourney to
 Hierusalem. The obiections, by Gods assistance, in few
 words shall be dissolued. Whereas it may bee thought an
 vnmeet thing, both in regard of the sex, which is feeble &
 delicate by nature, and in regard of the vocation & place,
 which this woman was by God called vnto; & honoured
 with all, namely, that a person of her sex and estimation
 should vndertake to perforce a iourney of so great tra-
 uaille (a matter of so great moment, as is specified heere,)
 that a woman, and a woman Queene shoulde leaue
 her fathers house, her native soile, and countrey, & should
 relinquish her friendes and leaue them so many miles be-
 hinde her, to visit a king vnknowne vnto her, in a forraine
 land, leaving her court and kingdome, as a ship without a
 master, a flocke without a sheepeheard, an heard without

an heardman, an house without a guide ; a quiver without a chaunter, a chariot without one to be ἡνίοχος, or coachman, to governe it; or an house without a bit, sith the Apostles rule is, that the womā's office is οἰκὸς κυριεύειν, to governe their houses, to give none occasion to the adversary to speake evil; moreover, that they shoulde not goe about from house to house, much lesse from kingdome to kingdome; that they shoulde not bee πλουαὶ καὶ περιπατοῦναι, prailers, nor busie bodies, vnto which that sexe is oftentimes too prone. & in as much as, by another rule of the same Apostle, it is an munition vnto women, that, if they will learne any thing, they shoulde aske their husbands at home; And since, by Antiquity, Venus, shadowing the office of the matrone at home, is painted sitting vpon a tortoise or snail, thereby signifying, that the chaste matrones residence at home was her honour: and since Euripides hath observed, that

Plutarch.
præcept.
conjugal.
περεχόμενος.

Ἰννακὶ σέβνται, καὶ τὸ σὺν οἴκῳ
ἐκάλεσαν, εἰσὶν δ' ἡνιόχον μένειν δέον

silence, modesty and residence at home are honourable iewels in women: and since in policie that the absence of the prince might moue mutinies, seditions and rebellions at home in her kingdome: all these obiections I refell in this manner, by manifold answeres. I confesse, it is an absurd thing in most mens opinions, for a shepheard to leaue his flocke, an heardman his cattell, the master or Pilot his ship, the chariotman his chariot, the rider his horse, the king his kingdome, the wife her husband. Wil not the feely sheepe then be a pray to the iawes of the Wolfe, the heard to the Lyon and beares of the Forrest, destitute of the heardman? the ship in danger of drowning, destitute of the Pilot? the chariot like to that, out of which Phaeton was shaken, destitute of the guide? the common weale left in a miserable plight, and the kingdome without a king, the husbände left comfortlesse, forsaken of his wife for so long a time. And this we may see by the lamentable example of king

Richard

Richard the second, who lost his kingdome, and, in the end, his life, by the over-vnconsiderate warres attempted in his owne person into Ireland: for, by his departure, his enemies getting head at home, at his returne by armes displayed, possessed him of his regall crowne and dignitie. Yet these generall rules doe not alwaies overthrow every particular: neither any such particular, as this is, that is guided by his wisdom, by whom princes raigne, & by whom the actions of the people are ruled, moderated and bridled.

First, where it is objected, that it is vnseemely for a woman to travell any long way without her husband: and a thing iustly reprooved, iustly disliked of our fathers, as namely the gadding abroad in pilgrimage, heretofore rebuked even by our learned satyricall of our owne nation: and what evill in these daies hath come by such, that follow the Idole of abomination, which the Italians runne a whoring after at *Marcade Acona*, which *Cesar Barmius* would miraculously authorise: and a Papist writing secretly in England, in a booke vnperfectly printed, tearmed the journey of this Queene to Ierusalem, to bee a pilgrimage: and although, I say, such pilgrimages may be full of scandals, suspicion, and impiety, and hath beene proved little better then the whoring after the calves in *Dan* and *Bethel*, condemned by the prophet, yet nevertheless the credite, authority and necessity of the journey of this Queene was nothing impeached or impaired by it, as I will make manifest (God willing) by these reasons, that follow. First, I might answer by *Herodotus*, *Et tunc, as p* *Apud Aethiops & Aegyptios,* &c. *Which these the women use merchandise buying & selling, and the men sit at home and spinne.* Secondly, where it may be objected, that this woman had an husband and children, I rather am perswaded the contrary, and namely mine opinion is, that shee was a virgin, because this woman had *for man synagoga*, as I proved before in the figure: because Pharaohs daughter and the spouse in the Canticles *Psal. 45.*

Engl. Chr.

Chawcer,
He that suff-
reth his
wife to goe
to each
hallowes.
Annal. Ecc.
lib. 1. Ann.
Christ. 9.
Ioh. Nicola.

In a booke
secretly
printed
nere Hen-
ry vpon
Thames.

Apud Ae-
thiops &
Aegyptios.

were virgins, and the virgins, that be her fellows shall beare her company: wherevnto accordeth that Cantic. 8.8. *wee haue a little sister, and shee hath no breasts: what shall we doe for our sister, when shee shall be spoken for?* where it is objected, that it is not likely, that a woman was then sole governour, I answer, that it is most false: for it is recorded in the Aethiopian history, that women by succession had the monarchical government in those times in Aethiopia, and long after that government did endure: and this may also be confirmed out of *Strabo*, that lived a little after Christ. *Tu- ruz* *Histor.* &c. *Some of these were the Generals of the Queene Candaces which in our time reigned over the Aethiopians, a virago, but blinde of one eye.* But the chiefeest foundation of this argument is to bee taken out of the eight of the *Actes* of the Apostles ver. 27. where it is expressed, that Phillip was sent to baptise, and catechise a certaine Eunuch *Chaberlain* to the Queene *Candaces*. Where the danger is objected, that her kungdome might incurre; and how vnseemely a thing it is for a woman to trauaile, I answer these objections all in one. First, that this action was heroically, and extraordinary: and proportionable to those actions of the Patriarches, and holy Prophets: wherein we maie more fitly admire the wisdom of God in the working of it in her, then censure it. And they, that iudge of it otherwise, may well be compared to young schollers, as Saint *Augustine* saith, *contra faust.* *Manich.* that suppose great Latinists misse their congruity, when they say, *Pars in fronsa fecant.* Some of them divide it *per se male*, and are like them, that goe about to iudge of *Esaie* going barefoot, *Ieremies* hyding his girdle in the river *Peraib.* *Hosea* marriage with *Bai debaiayn*, our Saviours going to the figtree to seeke fruit neere to Ierusalem, our Saviour stowping downe, & writing with his finger on the ground. The censure of which actions as farre forth exceede the reach of our capacities, vnlesse we be enlightened from above, & daily exercised

ercised in holy meditations, as the earth is from the hea-
 vens: as the plaine is from the depth, as flesh and blood is
 from Gods kingdome. To the danger or perill of the losse
 of her kingdome, I answere, seeing it was the Lords doing,
 to stir her vp to take this iourney, her country could not be
 rebellious: for God (no questio) the dwelled in the middest
 of her people by his mighty power, that God, that accom-
 panied her in her iourney to Ierusalē, & was also glorified by
 Salomon in Ierusalem, & spake there out of the Mercy seat.
 Now, where God is in the middest of a people, how shall Psal. 46. 5.
 that nation be moved? God shall helpe such a prince ear-
 ly. This our God will make the warres to cease, there hee
 will breake the bow, cut the speare, and burne the chari-
 ots: he will still the rages of such seas, asswage all fury in
 such people: and such seas then shall haue sands from
 God to stop their overflowing: all such people shall then
 haue railes to keep the in: & al such surges shall haue shore
 rockes to binde them in, or to breake them. Besides, how
 could this woman feare any tumult or rebellion at home,
 or amongst her owne people, when as the text saith, shee
 came to Ierusalem *bestow*. Iehovah, which thing also Rabbi
 Kimby hath obserued. And in that her action was a figure
 of the church of the Gentiles, as I haue before obserued out
 of Isidore, Eucherius, & Angelomus; and since we finde that,
 which Gregory hath expressed 1. Moral. *Vt ad ostendendam in-* Greg. 10. 1.
nocentiam venit Abel; &c. As Abel came to be a paterne of in-
 nocency; Enoch of integrity, Noe of a long-patient perseverance
both of good hope, and welding, Abraham of obedience, Isaac of
obasity of of marriage: Iacob of tolerancie in labour, Ioseph of re-
paying evil with good; Moses of mildenesse, Ioshua of constancie
to aduersitie; Iob of patience in affliction: and all these were as
 morning starres shining before the sun; & as it were fore-
 runners and types of the true messias, who succeeded
 them: so the church of the Gentiles was prefigured in Ra-
 bab of Iericho, Ruth of Moab, Pharaohs daughter espoused

to *Salomon*, in the little sister, which then had no breasts
Cant. 8. 8. and nowe in this honourable princeſſe the
 Queene of the ſouth here ſpecified, commended, & farre
 preferred in Gods kingdome, and received thereinto, whē
 incredulous Scribes, Epicureall Sadduces, blaſphemous
 Pharises ſhall be caſt into vtter darkeneſſe, where is weep-
 ing and gnaſhing of teeth.

The obiection being diſſolved, the internall cauſe, that
 moved this Queene to vndertake this iourney, is next to
 be handled. But what moved this noble Queene to come
 to Ieruſalem? The firſt thing that moved her, queſtionleſſe
 waſt the ſecret working of the holy Ghoſt, that finger of
 God, that ſpirit of vnderſtanding, which is holy, ſubtile,
 moueable, cleare, vndefiled, pure, intellectuall; who, as
 the winde, bloweth whither it liſteth, whoſe ſounde none
 hearing knoweth either from whence it commeth, or whi-
 ther it goeth, who being one can doe all things, and re-
 maining in it ſelfe reneweth all thinges, who entereth into
 holy ſoules, & maketh them friends of God, & Prophets:
 this holy ſpirit, mooved the heart of this mighty Queene,
 in whoſe power the heartes of princes are, who turneth
 them, as the rivers of waters, whitherſoeuer it pleaſeth him.
 If it be therfore not laborious for the influence of the hea-
 uens not only to heat the inferior bodies, that lie in the ſu-
 perſicial part of the earth, & aire; but alſo to worke by a ſe-
 cret vertue in ſuch metalls, as are hidden in the bowels of
 the earth, and are vnſenſible in theſelues, according to that
 of Saint *Ambroſe* offic. 1. 14. *Quid autem tam ſtolidum, quam*
putare, &c. But what is ſo ſocheſt as to thinke that any thing is
 hidden from God, where as the ſunne who miniſtred vs light, per-
 ceath into hidden corners, and the force of his heate entereth into
 the very foundations of our houſes, & ſecret cloſets? & who can de-
 ny but that by the temperate heate of the ſprong the inward bowels
 of the earth are warmed, which before were faſt congealed
 with winter froſtes? Trees alſo haue a ſenſe of the force of heate &
 colde,

Wid. 7.

Ioh. 18.

Sap. 1.

Pro. 21.

Ambroſe
 offic. 1. 14.

colde, in ſomuch that their very rootes are either killed with colde,
 or revived with the cheriſhing heate of the Sunne. The earth al-
 ſo diſplayeth her variety of fruit, as ſoone as the aye waxeth mode-
 rate. If then the beames of the Sun be able to diſperſe their light
 over the whole earth, and can neither be hindered by yron barres,
 nor cloſe wickets from making entrance into our cloſeſt rooms: and
 ſhall not the intelligible brightnes of God diſſuſe it ſelfe into the in-
 moſt cogitations of men, and dune into thoſe heartes which it ſelfe
 hath created? Was it not eaſie then for Gods holy ſpi- 1. Cor. 3.
 rit, which ſearcheth all things, yea the deepe things of God,
 which ſearcheth the corners of mans heart, ſealethe our ele-
 ction, which is *ἀπαρχὴ τοῦ κληρονομίου* the earnest of our inheri- Eph. 1.
 tance, which crieth *abba* father in our hearts, and beareth witneſſe vnto Rom. 8.
 vs, that we are Gods children: which maketh request for
 vs with ſighes, that cannot bee expreſſed; by whom all
 things were faſhioned; vnto whoſe eyes all things are *γυμνα* Heb. 4.
ἐκτετραχλισμένα, Naked, and laide open, whoſe operation
 is mighty & luely, & ſharper then any two edged ſword,
 & entereth through even to the dividing aſunder of the
 ſoule and the ſpirit, and of the iointes and of the marrow,
 & is a diſcerner of the thoughts & intents of the hart: vn-
 to whoſe ſight there is no creature, which is not manifeſt:
 was it not eaſie I ſay, thē for that holy ſpirit, which is infi-
 nite in power, incomprehenſible in maiſty, and, becauſe
 he is God, is as the Schoolemen ſay, *ubiq, praesens, perſonen-* Lūb. Sent.
tiam, praesentiam, & potentiam, Every where ſubſiſtent by hu- 1. Tim. 3.
 ſeſſe, praesence, and power to mooue the heart of this holy
 Queene to come to Ieruſalem, to draw her heart after Sa-
 lomom, as rivers follow the ſpring tydes, as the orbe draweth
 the planet, as *primum mobile*, The firſt ſphere which is moved
 draweth the inferiour ſpheres againſt their owne courſe,
 as *Eliu* his mantle caſt on *Eliſha* made him run after him; 1. King. 19.
 in as much as by this holy ſpirit all things are created and 10.
 moved. *Hercules Gallus* and all other oratours drawe by
 the eares, but this holy Queene was drawn by the hearte

- Cant. 1. 3. in that maner of drawing, that the spowse in the Canticles
 is drawen after him, whom her soule loveth, in those lines
 of loue, that our Saviour speaketh of in the sixth of *Iohn*,
 Ioh. 6. *Nemo venit ad me, nisi pater meus traxerit eum. Trahimur a
 Deo vel revelatione, &c. No man cometh vnto me vntlesse my
 father draw him. We are drawne of God either by revelation, ac-
 Mat. 16. 17- cording vnto that, Blessed art thou Simon the sonne of Ionas, for
 Ioh. 5. 36. flesh and blond hath not reueiled it vnto thee, but my father which
 Icrem. 31. 3 is in heauen: Or by some miraculous operatiō, as, The works which
 Apoc. 3. 19. the father hath giuen me to finish doe beare witnesse of me: Or by
 Hose. 11. 4. loue, as, I haue loved thee with an everlasting loue, therefore with
 Psal. 93. 6. mercy I haue drawen thee: Or by scourges and chastisements, as,
 Pro. 7. 21. As many as I loue, I rebuke and chasten: and I lead them with
 cordes of a man, even with bands of loue: Or by benefites, as, I will
 sing of the Lord because he hath dealt so lovingly with me: Or by
 promises, as, with her flattering lips shee mislead him, These meanes
 of drawing doe not violence the will vntwilling to come vnto
 Christ, but doe perswade it. By which of these waies this
 honourable Queene was drawn, I cannot now stand vpon;
 only I suppose it to haue beene *occulta reuelatione*, &
miraculosa operatione, By hidden reuelation, and miraculous ope-
 ration: as many holy vessels are drawen vnto him, like as
 all the faithfull are drawen to be iustified, sanctified, and
 saved, according to that of Bernard De lib. arbit. *Trahit
 voluntarios, non seruat inuitos, &c. He draweth such as are wil-
 ling, and saueith none against their wils: he draweth, as Paul was
 drawne vnto Damascus: he draweth spiritually, as the spowse in
 the Canticles, who desired it greatly when shee said, Draw me, wee
 will runne after thee because of the sweete savour of thy good oin-
 Cant. 1. 3. mentes. This secret working of Gods spūte made this ho-
 norable personage run after the odour of the sweete oin-
 tment, that was in Salomon, by whom our Saviour Christ was
 prefigured. Besides then, as Saint Ambrose saith, religiō
 Ambrose. was amongst the Israelites as a sweet ointment in a vessell
 enclosed, whose sweete and fragrant smell though it were
 diffused**

diffused through many nations: yet the matter and marrow of faith was there principally contained. Whole favor issuing then forth by most sweete fragrant fumes drew many out of the whole earth to see *Salomon*. Yet nevertheless, as *Augustine* saith of the lower rivers of Paradise, that watered other countries, were only fructifying, and causing fruit to grow in Paradise: so the name and current of *Salomons* vertues were founded in other nations: but the substance of religion, and the person of him, that *Salomon* prefigured, was only then according to ordinary dispensation, and long after, soule-saving among the Jewes in *Isaell*.

The External cause, that mooved this great personage to travaile so farre to see king Salomon.

The external cause, which by her attractive vertue drew this honorable prince after *Salomon*, to see him, and to conferre with him, was the report of the great graces & gifts of God, which shined gloriously in *Salomon*. For when rare and excellent vertues manifest their beauty in any subiect immediatly the trumpet of fame, which is, as *Hesiod* saith, *Hesiod. φήμιν, κέον δὲ αἰθέρι ζεῖα μέλα, Very light, and easie to bee try. καὶ ἀ-*
lified up, soundeth out their glory: which glory being, μῆρ. 2.
as the oratour saith, *consuetus laus hominum, & incorrupta 759.*
vox indicantium de excellenti virtute, The conspiring praise of
good men, & the sincere approofe of such as are able to iudge of the
excellency of vertue, ravisheth the mindes of most well affe-
cted persons to the admirable view & sight of such things,
as are extraordinarily spoken of, and commended. And although every vertue be amiable, and each drop of Gods grace in his children is to be embraced, yet properly, as *Seneca* saith *ep. 33. in aequalitate notabilia eminent, Notable things of worth in personages of an answerable estate are most*
eminent, and the highest tree in the forest hath the con-
course of the most beholders. And such excellent & rare

Sen. ep. 33.

gifts draw men into admiratiō of thē: & make mē rest vn-
 tatisfied, til they see, or enioy thē in whō they shine, & by
 an attractiue quality, draw the world after them, like as
 the load-stone draweth the needle, and the North starre
 draweth the load-stone: nay, as I may speake more to
 purpose, and more significantly, like as the Orient sunne,
 which, as Ambrose saith, is *oculus mundi, secundus as, &c.* The
eye of the world, the pleasure of the day, the beauty of heaven, the
excellencie of creatures, and the grace of nature, when hee dis-
 covereth his golden beames in the morning, converteth
 the eies of the whole world to behold his beaurty, and to
 enioy the comfort of his heat: So the vertues, that shined
 then in *Salomon* issuing from Gods goodnesse; from whom,
 as the waters issue out of the bottomlesse pit, as the rivers
 and floods out of the Ocean sea, according to that of *So-*
lomon, all the rivers goe into the sea, whence they returne.

Ecclef. 1.7. *Ecclef. 1. 7.* which *Homer* also did see, though as it were
 through a crevise in a wall, speaking of the Ocean,

Hom. Ilia.

Εξ οὗ πάντες ποταμοὶ, καὶ πῶς θάλασσα.

From whence flowed all rivers, and the whole Sea; these vertues,
 I say, discovering themselues in *Salomon* drew some of all
 people and nations to behold him, and to heare his wise-
 dome from kings, princes, and rulers of the earth, as it is e-
 vident by this, that followeth, collected out of holy scrip-
 tures; for, as naturally the heliotropium followeth the sun,
 the shadow the body, the superficiall partes of things co-
 lours, the triumph the conquerour, the sweete smell the
 oile, the voice the Eccho, which is the daughter of the hills
 and woods (as *Euripides* tearmed her) the smoke the fire,
 May flowers Aprill showres, the morning the day star: so
 the mindes of the most part of men are stirred vp to follow
 rare and excellent vertues intellectuall or morall, when
 their beames doe begin to glister in the worlde, and to re-
 veale themselues by manifestation to Gods glory, as these
 did in *Salomon*, of whom this is written, and in sacred writ

Eurip. Hec.

reco-

recorded. Whereby it is gathered that the fame & report
 of *Salomons* wifdome, drew her to come and fee *Salomon* at
 Ierufalē. *Salomō* having obtained, by Gods gift, a wife & vn-
 derftanding heart, grew famous through all nations, and
 kingdoms: for God gaue *Salomon* wifdome and much
 vnderftanding, and a large heart, euen as the fand, that
 is on the fea fhore 1. King. 4. 25. and *Salomons* wifdome ex- 1. King. 4.
 celled all the wifdome of the children of the Eaft, and all 25.
 the wifdome of Egypt: for hee was wifer then any man,
 yea then were *Ethan* the *Ezrabite*, then *Heman*, then *Chal-
 col*, then *Darda*, the fonnes of *Mahol*; and hee was famous
 through all nations round aboute. And *Salomon* fpake
 three thoufand prouerbs, and his fongs were a thoufand,
 and fiue. And hee fpake of trees from the cedar tree,
 which is in lebanon, euen vnto the hyffop, that spring-
 eth out of the wall. Hee fpake alfo of beafts, and of fowles,
 and of creeping thinges, and offifhes. And there came of
 all people to heare the wifdome of *Salomon* from all kings
 of the earth, which had heard of his wifdome. Thefe thinges
 are repeated againe in the 10. chap. of the fame booke. 1. King. 10.
 So king *Salomon* exceeded all the kings of the earth both
 in riches and wifdome. And all the world fought to fee
Salomon, to heare his wifdome, which God had put in his
 heart. And they brought euery man his prefent, veffells
 of filuer, and veffels of gold, and raiment, and armour, &
 fweet odors, hofes, & mules from yeere to yeere. To this Sap. 7.
 consenteth that, which is in the 7. of wifdome. God gaue
Salomon true vnderftanding of thinges that are, fo that hee
 knew the world was made, and the powers of the ele-
 ments: the begining, and the end, and the mids of the
 times, how the times alter, and the change of the feafons,
 the courfe of the yeare, and the fittuation of the ftarres,
 the name of liuing thinges, and the furiousnes of beafts,
 the power of the windes, and the imaginacions of men,
 the diuerfity of plants, and the vertue of rootes, and all
 things

Eccle. 47.

things both secret & knowne did he know: for wisdom the worker of all things taught him. And heereunto consenteth that of *Sirach* son, chap. 47. How wise was *Salomon* in his youth. Hee was filled with vnderstanding as a flood, His minde couered the whole earth, filled it with graue and darke sentences. His name went about in the Isles, and for his peace he was beleaved, And this wisdom of *Salomon*, which was giuen him by God, was either *Universalis quadam sapientia*, A certaine vniuersall wisdom. For his heart was large by his wisdom, which was as the sand of the sea in number: his heart was filled with vnderstanding as a flood: hee excelled all men in wisdom. Or els this wisdom was particularis, *Particular*. In naturall causes, which consisted in knowing of birds, beasts, hearbs, elements, fishes, trees, influences astronomically, situation of starres, of proverbs and darke sentences: of musike: of Diuinity, which appeareth by his prayer in the dedication of the temple, & by the resolution of the Queenes questions, which shee proposed vnto him: There were the lines and cords of admiration, which drew people out of all nations to bee desirous to see *Salomon*, as now what a concourse wold bee to see such a man, as should excell in such gifts, that should shine in such qualities, that should glister with so manifold and miraculous graces?

These gifts of God, these graces and these vertues were the cords, I say that drew the whole world after *Salomon*, and made all the world desirous to see *Salomon*. This was that attractive quality, that drew such a concourse of people out of all the earth to see *Salomon*: this was the loadestone, that drew the heart of this honorable Queene of the south, as it were a needle, and incensed her with an holy zeale to come to see, and to conferre with king *Salomon*. Yet all this wisdom of *Salomon* was nothing in comparison of the wisdom of Christ, in whome the fulnes of the Godhead dwelt *in equalitate*, Bodily and vpon whom rested

Col. 1.9.

rested those manifolde giftes of the holy Ghost, spoken of, *Iſa. 11. 2.*
Eſay 11. 2. the spirit of wiſedome and vnderſtanding: the
 ſpirit of counſell and ſtrength: the ſpirit of knowledge &
 of the feare of the Lord; whom *Salomon* in figure repre-
 ſented, and of whom this Queene by *Salomon* ſought to be
 inſtructed. Heere I ſhould enter into the figure betweene
 Chriſt and *Salomon*; but becauſe the time paſſeth away
 ſpeedily, I will ſummarily conclude. *Salomon* an earthly
 king; Chriſt our Saviour a king of heaven, *rex regum, &*
Dominus dominantium, king of kings, and Lord of Lordes; *Salomon*
 drew ſome of all nations to heare him: Chriſt our Sa-
 viour drew all nations after him to heare him; and to be-
 leeue in him. *Salomon* raigne in Ieruſalem, & in the land
 of Iſraell; Chriſt our Saviour his dominion is vnto the vt-
 termſt endes of the earth: *Salomons* raigne was but for
 forty years; Chriſts raigne for ever. *Salomon* a man; Chriſt
 God and man. *Salomons* wiſedome definite; Chriſts wiſ-
 dome infinite. *Salomon* had plenty of ſilver in Ieruſalem,
 almuggin trees &c. gold and precious ſtones; Chriſt gaue
 ioy of ſoules, peace of conſcience, comfort of the ſpirit, and
 life everlaſting, by powring out his ſpirit vpon all fleſh. We
 read not that *Salomō* ſpake with many tongues, but Chriſt,
 ſending downe the holy Ghost, gaue cloven and ſerie
 tongues, and made young men to ſee viſions, old men to
 dreame dreames, and maidens to prophecy. Briefly, *Salomon*'s
 benefites were ſpecially earthly; or, if they were
 ſpirituall, they were infuſed by revelation: but vpon our
 Saviour *Eſay 11. 2.* there reſided the ſpirit of wiſedome, of
 counſell, &c. Chriſt was annointed with the oile of glad-
 neſſe and ioy about his fellowes: and, as Saint *Iohn* ſaith,
cap. 1. 14. We ſaw the glory of him, as the glory of the only begotten *Ioh. 1. 14*
ſonne of God, full of grace, and truth. And, of his fulneſſe haue
we all receiued grace for grace. Laſtly, *Salomon* was but a ſha-
 dow on figure: Chriſt the ſubſtance figured. So of this
 comparison, let this ſuffice. The next thing to be hand-

led, that followeth the motiues, which drew this Queene
 to Ierusalē, are the paines, that this noble Queene taketh
 to come to *Salomon*. Wisdome in the booke of the pro-
 verbs, uttereth her voice in the streetes, and shee calleth in
 the high streetes among the presse, and entering of the
 gates: yet the fooles of this world, whom shee calleth, re-
 fuse to come, when shee stretcheth out her hand, they wil
 not regard: when shee admonisheth, they will despise her
 correction: when they are invited to her feast, they refuse
 to come: when they are charmed by the wise charmer,
 they will stop their eares like a deafe adder: they will saie,
*willam emi, I haue bought a farme, or, vxorem duxi, I haue mar-
 ried a wife, &c.* as the excusers of themselues in the parable,
Luc. 14. 18. But this noble Queene, shee doth otherwise,
 as the needle shee will follow the load-stone, as the load-
 stone will by secret influence follow the North star, as the
 heliotropium will turne towardes the sunne. This may be
 scene in the paines of her iourney, by her comming from
Meroe to Ierusalem. The north pole is elevated at Ierusa-
 lem 31. degrees; as Cosmographers doe define; every de-
 gree containeth 60. miles in earth, the distance of *Meroe*
 from the æquinoctiall line is 16. degrees: according to
Ptolomees tables: so *Meroe* from Ierusalem is distant 15.
 degrees: now every degree in heauen making 60. miles on
 earth, we may gather therefore, that this Queene came a-
 bout 1000. miles to see king *Salomon*. See, what paines this
 honourable person taketh to see an earthly Prince, and so
 much the greater, that a woman perfourmeth that, which
 men durst not attempt: a weake vessell effecteth that,
 which a mighty Gyant durst not vndertake: a Queene ac-
 complisheth that, which inferiour persons will refuse: shee,
 that had a tender body, vndertooke that, which manie
 strong men shunned: shee neither careth to parch her
 beauty in the sun, which many women are so nice to pre-
 serue; neither the fiery climate, vnder which shee was to
 passe

Proverb. 1.

Proverb. 9.

Luc. 14. 18.
30.

Ierusalem
Long. 66.
Latit 31.

Meroe
Long. 61.
Latit. 16.
Ptolem.
tab. geo-
graph.
The diffe-
rence of
longitude
must also
be conside-
red.

passe: nor the fury of beastes, the eie of the ravenous crocodile, neither the venomous serpents, wherwith those coasts doe swarme: neither the fell Lyons, which those Climates naturally nourish: neither did shee say with the slouthfull man in the Proverbs, *A Lyon is without, I shall bee slaine in the street:* but, all excuses set apart, shee cometh to Ierusalem to see *Salomon*: & yet these Iewes at home, seeing Christ, will not heare Christ: or, if they will heare him, will not belecue him: or, if they belecue him, will doo it conditionally, so, as they may see a miracle: and yet after they haue heard doctrine and seene miracles, will not only not belecue, but also persecute. Such are our Recusants, such are our licentious Libertines, such are they, that Seneca speaketh of: such are many among vs, that preferre playes before preaching, a sound sleepe before a sounding sermon, Belial before God: whose hearts the Lord turne, if it be his blessed will. But in this, that the Queene taketh this great iourney, note her zeale that which the spowse vttereth in the Cantic. *Much water cannot quench lone:* and that Cant. 1. 2. *Because of the saour of thy good ointments, thy name is as an ointment poured out. Therefore the virgins loue thee. Draw mee, wee will run after thee* Cant. 1. 2. To this accordeth that of Saint Paul 1. Cor. 13. *Loue suffereth all things: beleueth all things; hopeth all things; endureth all things.* This shadoweth how the faithfull in all ages followed Christ, when the standard was set vp in Si- on what a thirst was then of the worde of God. Christs gracious words, that he spake in the synagoge at Nazareth, shewed that *gratia was diffusa in labiis suis, Full of grace were his lipps.* Psal. 45. and, if I may so say, *Suader medulla, The pith & marrow of perswasion* sitting in his lipps. And how since he hath drawn all the world after him through perill, through danger, through fire, through flame, through life, through death, the stories in all ages haue registred to Gods glory, and to the greate honour of all

Pro. 22. 3.

Senec. ep.
Lib. 15.
cp. 96.

Cant. 8. 2.
1. 2. 3.

1. Cor. 13.

Psal. 45.

his Saints. For, *Quos dei caritas trahit, non retrahit, &c.* Whō
 shē loue of God draweth, them neither doth lust withdrawe, nor
 affright. For the saints run that they may leaue the world behinde
 shē because they see God before them. This zeale which shined
 in this honorable Queene to see Salomon, and to heare his
 wisdom burneth in those faithfull soules, who hunger
 & thirst after righteousness: which, when heretofore there
 was a fame of Gods word in our land, wandred frō sea, to
 sea, frō North to east to here Gods word: which ought to
 bee more sweete vnto vs, then the hony, and the hony
 combe. God be praised, there is a great light risen in our
 daies, and God hath bene gracious vnto our land: there
 is such a doore opened in England, as was in *Philadelphia*,
 that no force can shut, but our sinnes; such a light, that no
 counsell of men can extinguish or eclipse, but our iniqui-
 ties: such a sun-shine of the Gospell, that no interposition
 of any grosse masse can shadow, vnles it bee our owne in-
 gratitude. Our sin will bee the greater, if we make not
 much of this great grace offered vnto vs. This Queene
 tooke greate paines to see and heare Salomon: wee haue
 Christ offered in our streetes, howses, churches, & in our
 eares cōtinually sounded: If thē we shall yet hardē our hart
 while it is called *To day*, & shal despise the voice of wisdōe
 crying vnto vs in the streets, & inuiting vs to her bāket of
 new mingled wine, and the voice of the bridegroom calling
 vs to haue our lampes prepared to enter with him to
 the mariage: not onely this Queene shalbee a witnesse a-
 gainst vs in the day of his last coming, but it shalbe more
 tollerable in the day of iudgment for *Sodom* and *Gomorrah*,
 then for vs. Yea more tollerable for *Capernaum* and sinfull
Ierusalem, who would not know the time of their visita-
 tions: and from whose eyes repentance, by the iust iudg-
 ment of God, was wonderfully hidden, & miraculously, as
 I may tearme it, withheld. From the which iudgment, God
 for his mercy saue & deliuer this land both now and ever.

The

Amos. 8.

Psal. 119. 13.

Heb. 4.

Proverb.

Math. 25.

The third & last branch of this first part sheweth vnto vs in these wordes, that this Queene came not abiectly, meanelly to Ierusalem, but, as it was fit and seemely for a Prince, princelike in honour, honourable in riches, rich & glorious in her traine, yet conuenient for her estate, regall crowne, and princely authoritie. And vnto this end it is laied downe by the holy Ghost in the scriptures, in these wordes. And shee came to Ierusalem with a very great traine, and camels that bare sweet odours, and gold exceeding much, and pretious stones. Shee came to Ierusalem with a very great traine, and camels, that bare sweet odours, & much gold & pretious stones. By this wee may learne, that these creatures of God, which some thinke superfluous haue a necessary vse being well vsed: that God hath made nothing in vaine, & that in things hid in the bowels of the earth, the wisdom of God is to be knowin, & to be admired, worshipped; that all Gods creatures doe *spirare potentia, sapientia, et benignitate Dei*, *Breath out the power, wisdom, & bounty of God*: that all creatures, that God hath made, are fit for our vse, service and commoditie: that in a glasse we may see in all creatures *ordinem mirabilem, operationem efficacem, finem utilem*, *A wonderfull order, a powerfull working, a profitable vse & end*: that every creature saith vnto vs, *accipe beneficium, redde seruitium*, *Take the benefite of vs, repay thy seruice for vs*: *Avoid the penallie of abusing vs*: that that is most true, that Pliny hath, only this excepted, that that which he speaketh of nature, we affirme to be of God, to wit, that *maiestas Dei mirabilis*, *The maiesty of God is wonderfully seen in pretious stones, in so much that one pretious stone is sufficient to carry vs into a deepe contemplation of Iheros.* & that that is true, which he hath cited the 36 l. c. 1. that al things, he had before mentioned & discoursed of, in 35. books, yea as I may adde, in all his books following, that *omnium hominum causa genti videri possunt*, *All things may seeme & shew to haue bin made for mā.* Lastly that princes

The thirde
branch of
the first
part.

1. King. 10.

2.

2. Para. 9. 1

Hug. de
sanct. victo-
re. Invisib.
Dei.

Plin. li. 37.

Rom. 13.

taines art not taken away by Gods woord, but that they are established by God and from God, as appeareth Rom. 13. by the *Worshippes* of David, by the description of *Salmouns* household, and the throne of his kingdome, by that in a shew princes on earth do represent in some sort Gods maiesty in heauē, if so great a glory may be represented in any sort by any thing in earth, according to that cited out of the greek Poet ἡμυχος εἰκόη. And therefore iustly, Iulian the Apostata is reprehēded by an Ecclesiasticall writer, for defacing the honour of the Romane Empire. ταῦτα ὁ αὐτὸς ἡ πλείους ψάλλουσιν, ὅτι πνευμένη ἡ ἐκ τοῦ βασιλείου, πάντα τοῖς πολ-
λοις ἰσχυρομένοις ἐκείνου ἐκείνη ἐν τῇ ἀσκήσει τοῦ ἐκείνου βασιλείου.

Menand.
The lauely
image.
Socr. hist.
eccle. lib. 3.
cap. 1.

The second generall head of this sermon, or sacred discourse, containeth summarily what this honorable person did when shee came to Ierusalem, what the holy Ghost hath in scripture recorded and registred of this honorable Queenes actions in Ierusalem; the brieft whereof our Saviour hath in these wordes delivered vnto vs. *Shee came from the uttermost partes of the earth to heare the wisdom of Salomon.* Hercin obserue also, though the word *Hearing* be only exprest, yet neverthelesse, as one face of the Cherubim respected the other; so here I must make reference to that also, which is written of her comming to Salomon,

Mat. 23

1. King. 10.
2. Chro. 9.

1. King. 10. & 2. Paralip. 9. *Shee came to proue Salomon with hard questions. And when shee came to Salomon, shee communed with him of all, that was in her heart, &c.* Nay, these wordes of our Saviour comprise a great deale more. For in mine opinion it is a summary narration of all the actions shee perfourmed at her being at Ierusalem. Wherefore in this summary narratiō I obserue principally these 4. branches, or pleasant streames, that naturally issue and spring out of the general head before specified: so that this Queenes coming to heare *Salomons* wisdom containeth in it first her *Proving of Salomon with hard questions*, in Greeke thus, ἐλάθῃ σφραγίστη ἐν διαγρηναῖς: ἐλάθῃ ἐν ἱερουσαλὴμ ἐν δαυὶδ, βα-

βασιλεως, ην ελπιον διερωτα ερωματα, η χρυσιον ην πωδον,
η λιθον τιμιον, η ηλλα ωρε: Σολομωντα, η ιαλασος ωρε: αυτην
πρωτα, δεα λω εν τη ψυχη αυτης: And shee came prooue him with
hard questions. And shee came to Ierusalem with a very great
traine, & camels that bare sweete odours, and golde exceeding
much, and precious stones, and shee came to Salomon, and commun-
icated with him of all that was in heart: in Hebrew thus, 'Levasso
behidath, &c. Secondly, shee discovers view & vie, that shee made of
Salomons court and kingdom: Thirdly shee discovers testimony
shee giveth before God and man of Salomons wisdoms specula-
tive, and practicke, tending to Gods glory, and mans instruction.
Lastly, it followeth; that I should briefly touch the greatness
of the gifts, which in honorable bounty, & regal magnificence shee
offereth upon Salomō. Here vnto should be annexed her re-
turne to her own coutry; but because these 3. latter are not
so pertinenē to that, in the new testamēt, I rather wil be a re-
ferendary therein, then a discourser thereof. The first thing
this honorable person doth, when shee commeth to Ieru-
salem, is in these words discovered: her comming to Ieru-
salem was to heare Salomons wisdom. Now because the
wisdom of men is especially discovered by their speech,
according to the proverbe, Qualis vir, talis oratio: Such as
the man is, such is his language, and, as another hath said, nescio
quid latentis euergia habet una vox, I know not what hidden
power the lively voice of a man carrieth with it: shee doth, as it
were, chere, that is to say, discretely perswade king Salomon to
powre out the sap of wisdom vnto her, by proving him
with hard questions: so that the first marke, shee aimeth at
by her comming to Ierusalem, is to prooue whether Salo-
mons wisdom be correspondent to his fame; the body to
the shadow, the counterfeite to the person: yea whether the
fire answer the smoake; the fruit the blossome: Lastly,
whether, as it is in the proverbe, as Pythagoras learnedly
collected, whether, I say, the stature and bignesle of the
*whole body of the gyant *Hercules* might proportionably*

Tent: ret
 cū in enig-
 maribus.

3

3

9

Hierome.

be gathered by the quantity of his foot: by which, as *Gellius* hath collected out of *Plutarch*, he measured the race in mount *Olympus*. By this wee may gather perspicuously, that, although there bee in our daies, and in times before, great abuses by travaile, and by it many corruptions haue crept into flourishing nations, by which in the ende they beene venomously baned, yet neverthelesse, as it may bee evidently gathered out of this text, the wise and godly may suck sweetnes out of travail, as *Samson* found honny in the lion, as the painfull man eateth the fruit of his hands, and as the bee sucketh sweetnes out of forein flowres, namely the flowres of the fields, farre from home, For, as there is a profitable, so there is an vnprofitable kind of travail or peregrination: as the one kind of travel doeth good, so the other doeth harme: as one sort of travellers finde wisdom by their travell, so another sort learne nothing, but foolishnes. The vnprofitable, daungerous, and foolish travellers are they, that traueile to great cities, and princes courts, and forein nations to see, and to be seene, *spectatum veniunt, veniunt spectentur ut ipsi*, They come to gaze, & to be gazed on as saith the Poet. And especially heere tofore idle women, and some men travell to learne newe fashions, some to see faire buildings, some to looke vpon the bravery of the world, whereby of late our nation hath beene made a sinke to receiue the sinnes of all nations, almost vnder the coape of heauen, by somes running to Paris, other some to Venice, some to Genua, other some to Florence, some to Rome, (as though wee had not sufficiently drunke already of the cuppe of Babylon) some into one lande, other some into another. So that there are almost no Spanish devices, no Italian devices, no Dutch devices, no Turkish nor heathenish devices, nay vices, but our nation hath swallowed them vp: but if there were any good there, wee haue left it behinde vs. And, as there was in corrupted Ierusalem an high place for
Cbe-

Chemosh the abomination of *Moab*, for *Milcom* the abo- 1.King.11.
 mination of the children of *Ammon*, the root of which abo- 5.
 mination was translated out of those countries: so I feare
 mee that our travell into those countries hath wrought
 the like effect among vs. So thar, as it is in *Ezekiel* the pro- Exek.13.
 phet, if it were a sufficient motive to *Abolbab* to increase 14.15.
 her fornications but to see men painted vpon the wall,
 the image of the Chaldeans painted with vermilion, and
 girded with girdles vpon their loynes, & with died attire
 vpon their heads, looking all like princes after the manner
 of the Babylonians in Chaldea, the land of their natiui-
 tie; as loone, I say, as shee saw them, shee doated vpon
 them, & sent messengers, vnto them into Chaldea: If, I
 say, the very sight of these things were sufficient to allure
Abolbab to sinne, how much more easy is the carnall na-
 ture of man tainted by sin, when we liue among sinners?
 Plal. 1. our nature especially being prone to be corrupted
 with sin as easily, as the match is to take the fire, gū powder
 to take the sparkling, the dry stubble to take the flame,
 mans nature I saie, being prone to drinke inquiry as pud-
 dle, and to sucke vp the dregs of sin, as sweet hony. *Seneca*
 thought trauaill not much profitable in his time in regard
 that such men, that vndertooke such courses rather vnder-
 tooke that charge and paines to feed their eies, then to
 benefit their mindes, in these woords, *Peregrinatio notitiā* Senec. ep.
dabit gentiū, &c. Trauaile will teach thee knowledge of countries 105. ad
 & nations, will shew thee strang shapes of huge hills, large cham- Lucil.
 pion fields, vales streaming with continuall water, & vpon due
 obseruation perhaps the nature of some river: namely, either how
 the river *Nilus* swelleth in winter by reason of the increase of wa-
 ters which it gathereth in summer: Or how the river *Tigris* sodain-
 ly counteth it selfe out of our sights, & taking her course through
 the hidden partes of the earth at length reuereeth her former
 hugenes: Or how the flood *Maander* which hath exercised the
 wits of the most famous poets of all times passeth to and fro by often

fed to *Salomon*, were either naturall, mathematicall, mus-
 call, or such like, which might be gathered out of scripture
 Canonically, and out of the booke of wisdom, & namely
 out of those scriptures, which I haue cited already 1. King.
 4.49. and so to the end of the chap. The best iudgement,
 that I haue seene yet given of these questions, which the
 Queene proposed to *Salomon*, may bee summarily selected
 out *Pelican* and *Lavater*. *Versimile est eam de rebus diuinis,*
&c. It is a matter of good likelihood that shee desired to, proue *Sal-*
omons knowledge in points of diuinity. For now the glory of the most
 High creatour of all things had beene published amongst the na-
 tions through *Salomons* renowne. By this word (*Enigmata*) are
 not meant those vnprofitable & curious questions which *Paul* con-
 demneth, but certaine graue and weighty questions concerning God,
 & the providence of God; touching sinne & good works; of eter-
 nall life, & perhaps also of things pertaining to ciuill govern-
 ment, & ordering of the affaires of this life. For howsoeuer it seeme
 probable that shee was furnished with learned men, such as were
 her country men the *Gymnosophists*; yet they taught few truths,
 their wordes were spiced with so much falshood, over-
 flowed with so many dregs, were cōfounded with so much
 dross, that it was litle or nothing in comparison to that
 greate and holy wisdom, that shined in king *Salomon*.

The onely generall therefore in this I follow not further
 herein to speake in particular of it proposing that rule of
S. Augustines for my ground; *Qua re so tacuit Dominus, &c.*

Aug. in Ioh.

That which the Lord hath concealed, who is there amongst us
 that can say it is thus or thus? or if any man dare say it whence
 doth hee proue it?

By this experimentall prooue, that this Queene was
 enabled by God to make, and actually maketh of king
Salomons wisdom, I do find and gather, that vertue and
 learning may bee seemely ornaments in some women, &
 as well become them, as they become men, according to
 that of *Xenophon* in *Sympos.* ἡ γυναικία φύσις *Womens na-*

tura

sure is as capable in some degree of many good gifts, as mans nature: especially, I say, when God graceth these gifts with counsell and discretion: and also that that may be without flattery spoken in commendation of that sexe, which Euripides, hath spoken of it in *Medea*, Eurip.med.

— ἀλλὰ γὰρ ἴσσι
Μῦθε ἡμεῖς, ἡ προσημαῖα
Σοφίας ἔχουσιν: πάλαισι μὲν.
Παῦρος δὲ γένος ἐν πολλῶσιν
ἔσσις ἀνὴρ
Καὶ ἀπείραστος τὸ γυναικῶν.

We women also haue our *Muse*, which attendeth on vs to instruct vs in wisdom: I say not all women, but perhaps amongst many you may finde a fewe not altogether rude and vnde of learning, whereunto also I may adde thus much, that women may bee indued from aboue with holy learning not onely by the way of discourse, but also that they may be indued from aboue with knowledge of such points in Diuinity, as are deepe, scholasticall, materiall, fit for disputation, learned conference, and Academicall schooles, Otherwise the spirit of God would neuer haue giuen so great a testimony of holy knowledge & zeale in this honorable Queene. Vnlesse also some women might haue excelled in these qualities of learning in the state of the new Testament, Saint *Ierom* would neuer haue written so seriously to *Leta de infant.* Fil. that shee should see her daughter from her infancy brought vp in the studie and holy literature of the sacred bible: if women might not haue bene learned, that learned and good Father would neuer haue aduised her, that her daughter should take heed how shee read the bookes commonly called Apocrypha, and with what iudgmēt she should obserue the contents of those books: if women might not haue bene learned, he would neuer haue perswaded her to bring vp her daughter in reading of *Cyprian* workes, *Ambasius* his epistles, and in per-

Hierom. ad
let. de infant.
filia.

heare the wisdom of king *Salomon*, and in that shee came
 to heare it is not meant a bare hearing; for, as I mentio-
 ned before, shee came to heare, and to learne, and to be in-
 structed, yea to dispute with *Salomon*, to haue his resolutiō
 in great questions of religion, for the words of the text im-
 port so much, For 1. *King*. 10. and 2. *Chron*. 9. the Queene
 of Sheba hearing the fame of *Salomon* concerning the name
 of the Lord came to proue him with hard questions; Hebr.
levastu bek doib; the Iargum of *Ionatham* doth expound it in
 this sort, *levastu imi hita be matlin*, id est, ut tentaret eum in para-
 bolis; the Greeke, *ωρισταυ αιδωις* is *airhythmatis*. The hebrew
 word is *kidatib*, the greeke *airhythmata*, Lat. *obscura quaestiones*,
 &c. *darke questions*. The vulgare of Saint *Ierome*, and *Tre-*
wellius latinize the greeke worde both calling these hard
 questions, *anigmata*. In the first of Proverbs I do find these
 words also in the consequence of one verse alleadged, one
 as it were after the other, *masbal me'usa dabra koccamin ki-*
doib, These foure words the greeke expresseth thus, *Σα-*
βολη, αιδωις, λεγος. η̄τοις τα σοφ̄α, κ̄ airhythmata. The vul-
 gare in latine expresseth these words in this sort, *parabola,*
interpretatio, verba sapientum, et anigmatum eorum. *Tremellius*
 translateth them also in this maner word for worde, Our
 English Bible readeth these foure words in this sort, *a para-*
ble, and the interpretation, the wordes of the wise, and their darke
sayings. So that I may significantly enough heere vse the
 word *kidatib* as it foundeth in the Hebrew radical, *darke say-*
ings, for so much in nature the roote importeth. For *kidatib*
anigmaticè loqui, seu anigma aut problema proponere, To speake
darkely, or to propose a riddle or hard question, neither may it be
 vnfitly vsed in the sense of *acutere, To sharpen the wit*, which
 is *kadad*, whence commeth *kidatib*, signifying *acumen, Sharpe-*
ness of wit. So that the definition of it is not vnfitly giue in
 this forme, *anigma est oratio obscura, &c. A riddle is a*
darke speech tending to some profitable vse, shadowing the substance
of the matter it containeth in obscure termes, in greeke thus,

ἄλγος ἐντολῶν τῶν τοῦ κυρίου ἀναρχία, *A speech hiding in ἄλγος ὁφ-
 ὀσκουρύς* that which of it selfe is manifest: to that these proper- *τις.*
 ties are to be expected in every enigmaticall speech; the
 matter of it must be a speech profitable; the forme, obscure
 words, in shew demonstrating one thing, in sense disciph-
 ring another, seasoned with witty in vētiō, as with salt, that
 it may be pithy, cōdited with sweet mixture of discretion,
 that it be pleatāt, sugred with a quintessēce of great wisdō,
 that it may raviū men with the admiration of the excel-
 lency of it, and yeelde a testimony that the person, by
 whom it is vttered, hath infused from almighty God great
 giftes of wisdom and vnderstanding. The definition,
 which is brought in *Asbenas* his tenth booke *diagnosaphist.* Athenus.
 I suppose not convenient for this place, & person: the ho-
 ly Ghost testifying in the words before, that shee came to
 proue *Salomon* with hard questions: and our Saviour testi-
 fying therevnto, that shee came to heare the wisdom of
Salomon. If any man shall heere inquire, what these qu-
 estions were, I am not able particularly to define, since the
 scripture hath vttered nothing of them.

Heere these considered, let vs weigh the place. First we
 must not thinke, that the Queene did propose vnto *Salom-
 on* foolish and idle questions, such as the Apostle condē-
 ned *2. Tim. 2. 23.* τὰς ὁμιλίαις ἡ ἀμαθίας ἐπιήσοις, &c. *Put a-
 way foolish and vnlearned questions, knowing that they engender
 strife.* & *1. Tim 4. 7.* τὸ ἐξβαίνειν τὰ γεγραμμένα μυθία, &c. *Cast
 away prophane and old wives fables, and exercise thy selfe vnto
 godlinesse:* since our Saviour hath taught in this chapter, that
 of every ill word, that men shall speake, they shall giue accom-
 pt. *as the day of iudgement.* Yet the world is full of such que-
 stions; as I might instance in many, not only of schoolemē, *Compēd.*
 but of our owne age, &c. Those things, that *Cedren* men-
 tioneth, I thinke impertinent, and rather consort with old
 wiuers fables, then answer to any truth, therefore I omitte
 them. Some thinke that the questions, which were propos-

windings and turnings, & often forweth and benderh her selfe as
 were vnto the neighbour chāpiō, ere it enter into hir owne chānell.
 But such trauaile will better nesther thy indgment, nor thy man-
 ners. But many trauailers in these daies conuert their pe-
 grination to worse purposes, I say with grieve, many tra-
 uail in these daies of our countrie men into Dutchland to
 learne drunkenne; into Italy, France, and Spain to learne
 the wickednes of *Moab* and *Ammon*; to *Venice* to learne to
 keepe curtisians; to *Genua* to learne pride; to *Rome* to
 learne idolatry, and to practise treason: but the godly,
 wise, learned, honourable, and valiant minds, that vnder-
 take trauaile, doe it for other ends, and such travellers as
 in this sort benefit themselues are an ornament to their
 countrey, enrich their natie soile, are meanes to plāt good
 lawes among their people, plant colonies, enlarge Gods
 church, aduance Gods honour, and fulfill in our dayes
 that precept, that God gaue to *Noah* Gen. 9.1. 2. 7. And
 Gen. 9.1. 3. God blessed *Noah* and his sounes, and saide them, bring
 forth fruit, and multiply, and replenishe the earth. Also the feare
 of you, and the dread of you shalbe vpon every beast of the earth,
 and vpon every soule of the beauen, vpon all that moueth on the
 earth &c. Of this order of travellers are godly and painfull
 merchaunts, godly and valiaunt soldiers, godly and lear-
 ned preachers, godly and graue students, godly and wise
 states men, godly and faithfull christians: I mentio, god-
 ly and painfull merchants, because their trauail is to bring
 in such comodities with the daunger of their lues which
 may enrich their country, and desire to make new Semi-
 naries of churches in such countries, as the gospel to our
 knowledge hath not yet beene preached. I mentiō god-
 ly and valiant soldiers, because many of them travell into
 other countries to learne feates of armes and strategemes
 of warre, whereby at their returne home they may bee the
 better able vpon any occasion to defend their owne cou-
 try, and because many of them in neighbour countreys a-
 boue

boue bend the bow, anoint the shield, furbish their spea-
 res, make ready their buckler, watch in their trenches,
 stand in their sallets and armour, oppose their liues and bo-
 dies to the bullet of the musket, to the mouth of the canō
 in the seruice & defence of their prince and people, wiues
 and children, lawes and religion. I mention godly and
 learned preachers, which travell into diuers churches be-
 yond seas to conferre with some learned men excellinge
 in some heauenly giftes, by whose conference they might
 be the better encouraged to runne to the end of the race,
 which already they haue vndertaken to perfourme. I men-
 tion godly and wise states men, which trauell into forein
 nations, to finde whether the gouernment at home bee
 correspondent, as farre foorth as the ancient customes &
 the olde good lawes of the country, wherein they dwell,
 will permit in policy, bee, I say correspondent and agree-
 able to the lawes and statutes of the best gouerned com-
 mon wealthes elswhere: and to this end and purpose, that
 they may better giue counsel vnto their couñtre at home
 after their returne, do strue and labour to see, as the Poet
 saith, πολλὰ ἀνθρώπων ἄντα, *The cities of diuers people*, and to
 knowe what their wisdomes. For, as Plato saith, ἡ πόλις ἀπορίας
 οὐκ ἔστιν ἀνθρώπων ἡμῶν ἡ ἀγαθή, &c. *A City which hath no
 experience to discern betweene good and euill men, if it conuerse
 not with some forreine people, cannot possibly be brought vnto civil-
 lity and perfection, neither can it by custome only obserue the lawes,
 vntlesse it wax more politike by the knowledge of others.* I mention
 godly and graue students, that thirst after good learning,
 and godly and faithfull Christians, that hunger and thirst
 after righteousness, because the spirit of God hath marshal-
 led this honorable Queene to be an holy leader in this cō-
 pany, & to march vnder these colours, and hath registred
 her in the booke of the righteous, that her memory should
 be sacred and honourable in all ages to come, for that shee
 came from the vtmost partes of the earth to Ierusalem to

Homodyff.

Plat. de leg
lib. 12.

ving Hilarius his bookes in offenso pede, without tripping, or
stumbling into error next after the reading of holy writt.
 Nay, if women might not haue beene learned, the Pro-
 phet *Ioe* would neuer in his second Chap. haue foretold,
 that, in the state of the new testament, maidens should
 prophecy, Gods spirit being powred out vpon the church
 immediatly after Christ our sauiours ascensio, which should,
 with a mighty flood neuer failing in abundance of wa-
 ters to the end of the world, water from aboue the whole
 body of the church, as the mist, that did rise out of the
 spring amidst Paradise, out of which the riuers issuing
 watered the garden, and made it fruitfull: Secondly you
 must not onely stay here, but you must needs proceede
 somewhat further in the vnfouldinge of these words, *To*
heare the wisdom of Salomon. As they, that looke vpon
 the sunne, ought not onely to consider the brightnes of
 his face, when it is orientall, but also sometimes bend
 themselues to consider the benefit of his reflexion; and,
 besides this, also him, that is the creator of this sunne, by
 which this materiall world receiueh light, according as
 Sant *Ambrose* hath taught lib. 4. *hexamer. die 4. cap. 1.* So
 in this point also you are not onely to consider the wise-
 dome of this Queene in proposing to king *Salomon* these
 hard questions; but here we are, by the way of reflexion,
 to consider that which is added 1. *King 10. 3.* and 1. *Chro.*
 9. 2. how well king *Salomon* satisfied the Queenes obieca-
 tions & how wel he resolved her doubts: which followeth
 in these words, *And Salomon declared vnto her all her ques-*
tions: nothing was hid from the king, which he expounded not vnto
her. These things noted, as from the body of the sun
 wee proceede to consider the benefit of his reflexion, and
 from the reflexion to consider the creator of the sun,
 namely him, that made the sun to be the great light to
 rule the day, to shine vpon the earth, to separate the day
 from the night, to distinguish seasons, dayes, & yeeres &c.,

Ambros.
 Hexam. 4.
 die 4. cap. 1

1. King. 10.
 3.
 1. Chro. 9. 2

we must not here persift in considering Salomon onely,
 but we must with all let this action of Salomon leade vs by
 the hand to consider his greatnes, wisedome, power, full-
 nes of all knowledge, whome king Salomon in this action
 prefigured. Of king Salomon the text saith, *And Salomon de-
 clared vnto her all her questions: nothing was hid from the king,
 which he expounded not vnto her.* Which words in opinion im-
 port thus much, such hard questions, as this Queene propo-
 sed, Salomon answered: such darke speeches as this
 Queene objected, king Salomon cleared: such doubtful mat-
 ters, as moved some scruple in her minde, king Salomon dis-
 solved: all manner of reasons, that thee could alleadge, by
 the way of disputation, king Salomon satisfied: there was no
 secret of this Queenes heart, but immediatly the holy and
 heavenly wisedome of God, that shined in king Salomon,
 vpon the reference, did vnfold it. Now, if king Salomon, a
 mortall man, though a notable figure of Christ, coulde so
 largely and abundantly and sufficiently answer all this
 Queenes doubtles, and fully satisfie; how much more suffi-
 ciently is the son of God able to satisfie all the doubts, that
 rise in the church, which this Queene here figuratiuely re-
 presenteth; and, to the comfort of the whole church mili-
 tant, fully answer all objections, that either the flesh, the
 world, the devill, yea man or angell can moue, being the
 wisedome of the father, the beloved sonne, whom the fa-
 ther hath referred vs to heare; who hath received the holy
 ghost, not by measure: of whose fulnesse we haue received
 all grace for grace, whose name be blessed for ever. I con-
 clude here this part, for that I haue a little before handled
 this point by the way of companion, and therefore neede
 not to reiterate same, vide pag. D. The next particular
 of the second generally, that commeth to mine handes in this
 text to be discussed, is, how this honorable & wise Queen
 behaveth her selfe in king Salomons court. Our Saviour
 saith, *hee came from the uttermost endes of the earth, to heare*

Ioh. 7.

king *Salomon's* wisdom. The wisdom of king *Salomon*, as I haue sufficiently before declared, was not only speculative, but practical: it was not renowned only, as it was called *Sapientia*, but, as it was also *Prudentia*; neither was king *Salomon* famous for his vniuersall knowledge only, but hee was honourably spoken of for that he managed all affaires of his country & kingdome, and, whatsoeuer he tooke in hand, with great prudence, wisdom and discretion, and marshalled all things answerable to his place and honour. For, although sapience & prudence be two pretious iewels, and two vertues of rare & excellent effects; yet nevertheless, as one is greater then the other, so one is more profitable to some states and persons then the other; yea sometimes in some persons one of them is not linked with the other: yea oftentimes one of them is like to the hearb *Moly*, that Homer speaketh of *Odyss.* .x. in roote: the other may more fitly bee compared to the hearb *Molyes* flower. Yet, as *Nazian.* .x. saith,

Sapientia
to the root,
Prudentia
to the
flower of
Moly.

Ἡ σοφία ἡ
ἀνὰ ῥίζαν
τοῦ μολυβδίνου
ἔστι· ἡ δὲ
ἀνὰ ῥοσόν.

Do:
Nazian in
tetraſtich.
Arist. Eth 6

Ἀρεταὶ μὲν οἱ σοφῶν τε καὶ φιλοῦ

Both of them are gracious and lovely. This thing *Aristotle* hath learnedly obserued, and vntly pithily by the way of comparison noted in these words. And in this antithesis or mutuall reference, *Wisdom* is a vertue more intellectuall, proposing to it selfe things only contemplatiue: *Prudence* an active vertue proposing to it selfe operation in such things, as are more practicalke. *Wisdom* respecteth things most excellent in nature, yea it seeketh to learne mysteries about the compasse of nature: *prudence* worketh vpon such matters, as are commodious for ciuile life. *Wisdom* regardeth only knowledge, and therein reposerh her contentation: *Prudence* respecteth how shee may benefit her selfe & others, there is her delectation. *Wisdom* considereth vniuersals; *Prudence* considereth particulars, and how things are in vse, and may be well vsed. *Wisdoms* object are things alwaies immurable (as they be in themselves, and in their causes, as far

far forth as *Intellectus agens*, The active understanding, which is the eye of mā's soule, is able to reach.) Prudence is wholly exercised in matters, deliberatiue or in civile actiōs to the life of mā commodious or discommodious; in such things, I say, as are often by their sundry events particularly altered, sometimes by one occasion, sometimes by another, yet alwaies such, as serue mā's life to some good end, or other. Wisdome is only behouefull and good for the party that spendeth his time in contēplatiō: but Prudence studieth to benefit it selfe, & resteth not til it hath wrought benefit to others. Men renowned for wisdome were *Anaxagoras*, *Thales*, and such like among the heathen, who studied wholly to knowe greates things, wonderfull, and things farthest remote from sense, which knowledge, though it were delectable to the mind, yet this knowledge was not so commodious for ciuile life, whereas by nature *homo animalis simile, natum ad cōmūnem uitā societatiē tuendam* Man is a ciuile creature born to mainteine a cōmō & sociable life. But for prudence, Selon, *Aristides*, *Pericles*, *Themistocles*, *Phocion*, *Nicias*, *Alcibiades*, *Scipio* were famous: & to speake more sincerely true according to holy scripture, *Ioseph*, *Moses*, *Ioshua*, *David*, and such like were renowned, who gouerned people by counsell and by the knowledge of learning meet for people: which were rich in might, power and discretion, which haue left a name behinde them, which fought many battells, overthrew great armies, and were honorable in their generations. Now although these vertues, I graunt, do not allwaies concur in one subiect, according to the proverb, *the greatest clarkes are not the wisest men*, et *E contra the wisest men are not the greatest clarkes*: and it being seen oftentimes that where some mē haue been most addicted to the contemplatiue life, they might haue spent their times better, and haue more benefited the church, their countrey, and such, as by the law of nature they were bound to provide for, & to defend;

Arist. po'it.
1.1. Cic.
Iom. sup.

1. King. 3.
26.

1. King. 4.
29.

1. King. 10.

1. Chron. 9.

and many such, as haue beene prudent mē, haue not bene much deuoted to the contemplatiue life; yet, as it appeareth, these two vertues through Gods blessing both at one time were infused into *Salomon*: neither after this heauenly ingrafting of them into him did king *Salomon* bury them by slouth in his owne heart, neither did the holy spirit, by whome immediatly they were giuen him, suffer them to rust, but dailey more & more by the same power, that they were powred vpon him, did the king exercise them, vse them, and shew them in the world to Gods glory, and to his owne comfort, & to the benefit of others. For by the vertue of the speculative habite of wisdom he resoluēd the *Queenes* doubt by her alleadged: by his practise vertues & prudence hee found out, when two women stroue for a liue child, whether of them both was his natural mother. By the vertue of speculative wisdom he was wiser then all the children of the East, yea he excelled all the *Egyptians* in wisdom &c. By practise wisdom king *Salomon* deuised and persited his glorious buildings, ordained his burnt offerings in the house of God, disposed the service of his table, and marshalled his seruauents, waiters and butlers in the order of their waiting, in the manner of their sitting, presenbing vnto each sort, how seemly they should be apparailled, or what livery they should weare, & how they should giue their attendance. I mention these fower latter especially because this *Queene* principally fixeth her eies vpon these things, and because they bee registred in the text, and is the second branch of king *Salomons* wisdom, which this *Queene* came to know and to vnderstand, behauing her selfe in king *Salomons* court like a wise intelligencer, yea a sacred obseruer of such actions, offices, officers and honorable orders, with which the court of king *Salomon* was beawtyfied, & adorned. By this discreet obseruing of this wise and mightie *Queene* we may learne thus much, that, when wise and dis-

discreet persons come into princes courts or kingdoms, usually they make a suruey, as farre forth, as they may in honour, without offence of state, king and counsell, of all such orders, rites, ceremonies, offices, seruices, by which the Prince and people flourisheth, & maintaine a due reputation of honour either at home, or in forein countreys, and that common wealth, where princes with piety, wisdom, learning, iustice, and mercy manage all their affaires, is like a fountain of Christall water, that yeeldeth benefit not only to the inhabitantes, where it springeth, but fertilitye vnto other nations also, by which it floweth: it is like a lampe, that shineth, not only to the house where it is lighted, but serueth also, without impairing of his own light, for others to take light of it. Nay such a state is like the sun in the firmament, from whence the moone, the daughter of the night, & the stars *Arcturus, Mazzaroth, Orion, the Pleiades* and the rest of that glistering & beawtifull consort deriue their comfortable beames, & light resplendent. Wherby I gather thus much, that this honorable Queene for this second reason also came to Ierusalem, desirous to water the gardens of *Ethiopia* by waters flowing from *Salomons* fountaines: desirous to light a lamp in *Salomons* court to illuminate her owne court in *Meroe*, or *Saba*: desirous that the sun of wisdom, which shined in Ierusalem, might yeeld also some beames to the nations, countreys and people, which were subiect to her scepter regall crowne & dignity in the prouinces of *Ethiopia*.

Iob. 9. 4. 32.
31. 32.
Amos. 5. 8.

A Phazebo
Phazebo
men capin
et a sapiente.
insipiens.

But, lest I should over long persist in dilating this argument, let this example of this Queene be an instruction to all wise & godly trauailers. & states men, how they should behaue themselves in forraine courts: & what things they should especially regard and consider. On the other side we may learne what things Christian Princes and honorable persons ought principally in all their governmentes

Hest. 1.
 Psal. 101.
 Salmons
 building of
 the temple,
 & Salum
 domus Li-
 bani vide
 Ioseph. lib.
 8. cap. 3. vi-
 de Iudeih.
 cap. 1. Arist
 Eth. lib. 4.
 cap. 3.
 μυαλο-
 πρῶνα
 doeth re-
 spect regal
 and magni-
 ficall ex-
 pences ei-
 ther in the
 service of
 God or in
 publike de-
 fence of
 the comon
 wealth, &c.

Deut. 17.
 18. 19.

to haue an eie to, and wisely to dispose of, all the time of
 their regiment, their Pallaces, their Tables, their Seruants,
 the Service of Gods church. The greatnes of their buildings
 demonstrateth to many people their riches, and artificiall
 direction in matters architectonicall. The regall service of
 their tables perfourmed in sobriety & temperance demō-
 strateth their magnificence *Hest. sup. 1.* The good order of
 their seruants sheweth how sincerely they follow and pers-
 fourme that, which the holy Prophet Psal. 101. promieth
 vnto God, in what manner hee woulde liue in his
 house, when he was aduanced to the throne of his king-
 dome, & how sacred a seminary of holy discipline his court
 should be. Lastly, the care of Gods sacrifice, namely, how
 that should be offered, demonstrateth how zealously go-
 vernours should embrace religion, howe sincerely they
 should serue God, and how faithfully they shoulde submit
 their scepters to Christs kingdome. These things strangers,
 that resort into Princes courtes may alwaies lawfully ponder
 for their better instruction, eschewing as Crocodiles, al
 things that might impeach any way this course, and which
 might disturbe the peace of the country or court, which
 they come into, and all practises that may fauour of curio-
 sity, much lesse of sedition, rebellion, or treason.

Now since this honorable Queene in king *Salmons* court
 especially noteth these fower things, and the second and
 third are of most wise men diligently marked and noted,
 & the fourth in this age, if not of many meere politicians,
 yet of al wise, godly, & learned are mervailously observed:
 and since that no regiment can be truly blessed, where the
 sacrifice of the house of God is neglected, it becometh all
 princes with speciall regard to tender all things, which ap-
 pertaine to Gods glory and his service: For on this string
 dependeth the principal point of Christian government,
 and the office of great governours herein consisteth, as it
 appeareth *Deut. 17. 18. 19.* And when the king shall sit vpon his
 throne

throne of his kingdom, then shall he write him this law repeated in
a booke by the Priests of the Levites: and it shall be with him, and
he shall reade therein all daies of his life, that hee may learne to
feare the Lord his God, and to keepe all the words of this law, and
these ordinances to doe them. And because of that comāde-
ment, which is given in the second Psalm to all kings and
princes in these wordes, *Beewise now therefore, yee kings, bee* Psal. 2. 10.
learned, yee iudges of the earth, serue the Lord in feare, and re- 11. 12.
ioice in trembling. Kisse the sonne, least hee be angry, and yee perishe
in the way, when his wrath shall suddenly burne, blessed are all, that
trust in him. This which may be illustrated also not vnfit-
ly by that place of Saint *Augustine* lib. 2. *contra Iulianum* Peti- Aug. contra
liani cap. 93. *Christian princes haue adouble office imposed from* Iulian Peti.
God vpon them, whereof the one they be bound as Christian men li. 2. cap. 93.
to performe, the other to performe as they bee Christian prin-
ces. Reges cū in errore sunt, &c. Kings & princes whē they are in
errour, make lawes for defence of their errour against the truth;
likewise when they are in the truth, they establishe decrees for the
maintenance of truth against errour: so that both good men are
tryed by euill lawes, & euill men amended by good ordinances.
King Nabucodonosor whilest he was misled by his wisewē made
a cruell lawe that his image should be worshipped: & he againe be-
ing led into the right way made a good lawe, that the true God
should not be blasphemed. For in this doe kings performe that ser-
vice vnto God which is giuen them in charge from aboue (as far
forth as they are kinges) if in their kingdomes they establishe that
which is good, & suppress that which is euill, not onely in matters
pertaining vnto ciuill society, but also in causes of religion. Thus I
speake to signifie these two caueats, the one for that there
are in these daies, I feare mee, a number crept into Chri-
stian princes courts priuy espials, prying into all matters
with catter, yea with Lynceus his eyes, of whom the Lyr-
icall Poet thus spake.

---Καὶ τὸ δὲ πρῶτον
Πάτερ ἡμῶν ἐξύμνησον

For hee had a sharper eie then any man on earth besides vvhoso-
euer.

Iob. 1. 10.
Iude.

1. Pet. 2. 10.
11. 12.

Vergeſtan.
in Theatro
crudelit.
heretic.
excuso
anverp.
Catholicus
quidam in
vbe Dubri
corruptus
pelli vſinq;
intuſi abin-
feſtiſſimis
Anglie mo-
loſis lace-
ratur.
Zach. 3.
Pſal. 51. 2.
3. 4. 5. 6.

Men, that are like ſpiders, ſucking poiſon, men, which like
toades thruſt after venom, like envies braites feede vpo ad-
ders foode, firebrands of ſedition, ſimile in ſhew, devilliſh
in action; men, lovers of lies, and falſhood, which conſtrue
good actions ill, as the devil accuſed *Iob*: which condemne
things vnknowne, like thoſe beaſtes, that Saint *Iude* in his
epiſtle lively deſcribeth: which ſpeake ill of them, that are
in authority, like curſing *Shimei*, and like them, that Saint
Peter ſpeaketh of 1. Pet. 2. 10. 11. 12. which walke after the
fleſh, in the luſt of vncleanneſſe, and deſpise the governe-
ment; which are preſumptuous, and ſtand in their owne
concept, and feare not to ſpeake evill of them, that are in
dignity. Whereas the angels, which are greater both in
power & might, give not railing iudgement againſt them
before the Lord; but theſe, as brute beaſts, led with ſenſu-
ality, and made to be taken, and deſtroied, ſpeake evill of
thoſe things, which they know not, & ſhal periſh through
their own corruption, &c. Into which crew and catalogue
the authors of *Calviniſmiſmus*, the reporters of many af-
ſertions of horrible lies inſerted to *Stapleſons promptuarium
morale*, the pictures of *Vergeſtanni* his tables, & many pam-
phleters of the like ſtamp are to be aſcribed. Al which may
be answered rather in that ſort that the angel of the Lord
anſwereth the devil in the 3. of the Prophet *Zachary*, *the
Lord rebuke thee, Satan, yea the Lord, that hath choſen Ieru-
ſalem, reprove thee.* Or with the *Pſal.* 51. 2. 3. 4. 5. 6. *Thy tongue
imagmeth miſchiefe, and is like a ſharpe raſor, that cutteth deceit-
fully. Thou doeſt love evill more then good, and lieſt more then to
ſpeak; the truth. Thou loveſt al words, that may deſtroy. O deceit-
full tongue, So ſhall God deſtroy thee for ever, he ſhall take thee, &
plucke thee out of thy tabernacle, and roote thee out of the lande of
the living. Thy righteouſe alſo ſhall ſee it, and feare, and ſhall laugh*

him, Wherein the prophet *David* doth lively discover the actions and punishments of such serpents, as delight to spit out against the innocent such poison. The second cause wherefore I note so seriously that gouernours every one in their places should haue great care faithfully to dispose all ciuile actions committed to their regiment, and principally, to bend their studies to maintain Gods seruice and holy sacrifice, is because mens eies are not onely fixed over their kingdoms to looke what is doon there, but because the eies of God do continually watch over all re-
gences, euen the seauen eies of the Lamb, which do behold all things: and for that, which the prophet sayeth, *God standeth in the assembly of Gods, bee iudgeth among Gods.* *Hesiodus* an heathen poet perswaded the rulers of his time to doe iustice because, as he saith,

Apocal. 5.
 Plal. 80. 1.

Τῆς δὲ μέγας οὐσίας ἐπὶ χθονὶ πονουβοτείρῃ
 Ἀδάμιος, Ζευδὲ φύλακας θνητῶν ἀνθρώπων
 Οὐ γὰρ φυλάσσουσιν οὐδὲ δίκας εἰ σχήματα ἔργα,
 Ἥβρα ἐπὶ μωροῖς, πάντα φοιτῶντας ἐν δόλῳ.

Hesiod.
 ἐργ. 2.
 μέγ. 250.

Omitting *Hesiod*, & them that onely by the light of nature discourse of this argument, I end this part with this exhortation, *Ye rulers of the earth bee learned, doe iustice, kisse the son, least hee be angry:* &c. With diligent eie regard Gods seruice and sacrifice, & let my counsell heerein be acceptable vnto you. For there is a great watch-mā over all kingdoms, yea such a watch-man as the Prophet *Daniel* describeth, chap. 4. verse. 10. which, if the mightie tree, vnder which the beasts of the feeld haue their shadow, in whose bowghes the fowles of heauen dwell, vnder whom all flesh is fed; if, I say, this tree bring not forth good fruit answerable to his place. & neglect the sacrifice of Gods tabernacle, this watch-man, I say, which the holy prophet saw, that *Holy one* which came downe from heauen, will cry a lowd, *Hew downe the tree, and breake off his branches, shake off his leaues, & scasser his fruit, that the beasts may flee*

Dan. 4. 10.

Dan. 4. 11.
 2. chaldaicè. vide Theodoret

in Dan. 4. *from vnder it, and the foules from his braunches,*
 ἡ δὲ ἰσθ. I should heere enter into the descripiō of that sacred cō-
 schol. grēc. fession, which this holy Queene maketh to God, glorify-
 ἡ δὲ ἰσθ. ing him thar for his names sake, and for Israel his peoples
 ἡ δὲ ἰσθ. sake had set on the throne of Israel such a king, as Salomon
 ἡ δὲ ἰσθ. was, & had blessed him with so great a measure of his spi-
 ἡ δὲ ἰσθ. rit, and made him king to doo equitie and righteousnes.
 ἡ δὲ ἰσθ. But this part cannot now be polished or amplified by my
 ἡ δὲ ἰσθ. discourse, least I be over tedious to you, & partly for that
 ἡ δὲ ἰσθ. some things of this discourse may not vnfitly be vsed in
 ἡ δὲ ἰσθ. the application.

The last part.

These things sufficiently discoursed vpon, the last part
 of my text offereth it selfe to mine handling, which is the
 action of this honorable person in another world in the
 life to come, and in the day of the generall resurrection.
 Her action: & honour in the life to come is demonstrated
 in these words or testimony of our Saviour, *The Queene
 of the South shall rise in iudgement with this generation, and shall
 condemn it.* This great person was by sexe as you haue heard,
 a woman; by vocation, a Queene, in wealth abundant;
 in knowledge, a rare *Phoenix*; in trauail, laborious; in dis-
 putations, learned; in obseruation, discreet; in behauiour,
 honorable and wise; in traine, magnificall; in rewardinge
Salomon, heroically; in religion, studious, zealous and fer-
 uent. Yet al these, except the reward of her religiō, haue at
 length an end: her kingdōe i thee was to leaue to her lawfull
 successors; the abundance of her riches to her trusty execu-
 tors; her knowledge experimētall in ciuill actiōs was in ano-
 ther world vnneccessary; the beauty of her face, and comli-
 nes of her body was to turne to ashes; her magnifical traine
 could do her no more honour, then to see her funeralls re-
 gally performed; her body imbaulmed, her bones interred;
 onely by her princely vertues and rare knowledge shee
 obtained

obtained a glorious reporte in earth, and by the integrity
of her faith a crowne of glory in heauen. In that shee was
a Queene, shee was to bee honoured; in that shee was a
learned Queene, shee was to be admired; at in that she re-
gards to keepe the decorum of her person, shee was to
be cōmended; in that shee takes paines to trauel so long,
and so laborious a iourney, shee is to be by al louers of ver-
tue remembred; in that shee is able to dispute in deepe
questions of Diuinity with king *Salomon*, shee is to be regi-
stred, in the book of the iust, in that shee obserueth things
done in king *Salomons* court, shee is to be chronicled; in
that shee rewardeth king *Salomon* so heroically with fames
trumpet, shee is to be celebrated; in that shee glorifieth
Gods name for king *Salomons* gifts, it sheweth that with
the malicious mothe & rust of enuy her heart was not cā-
kred; in that shee was not onely learned, but religiously
learned, shee was to be reuerenced; lastly in that shee re-
ceiueh such a testimony of our Sauour in the new testa-
ment, shee was thereby in the booke of life canonized;
Yet to knite vp all in one; honour, riches, peregrination,
ciuill and humane science, discretion, fame, bewty, body,
limme, life haue an end, and all worldly honour hath
their catastrophe in conclusion; and incurre necessarily
in the end that sentence of *Esay* 40. 6. 7. which soundeth
with a crie in all our eares: *All flesh is grasse, & all the grace
therof, is as the flower of the field.* V Wherefore according to
that of the prophet this masse of earth that we cary about
vs; in the ende must bee dissolued, the beauty therof fin-
ally must fade, the flower will fall and faile; yea the our-
ward pompe and shining of king *Salomō* who this Queene
came to consulte, that was renounced ouer all the world,
and glittered so gorgeouslye aboue all the princes
of the earth, in the ende withered like to the grasse
of the field, which is to day, and to morrow is cast into the
ouen; but the word of the Lorde endureth for ever. This

Math. 6. 5.

Scilla mu-
rie Tulli de
Finibus:
In diuicijs
Crassie
runcij ac-
cessio.

testimony that our saviour Christ attributeth to this faith-
full Queene, this testimony, I affirme, abideth for ever, and
sheweth that the glorious reward, blessed felicity, eter-
nal happines of this renowned Queene in the kingdome of
God so far surpasseth al worldly honor, knowledge & de-
lights, as far as the Ocean exceedeth in greatnes *scilla maris*,
A drop of brine, as far as the light of the sun exceedeth the
light of a rush candle shining through a small creuis, as far
as the Alpes or Olympus exceede a mole hill, as far as the
abundance of Crassus and Crassus riches, innumerable to
vs, exceed a quewe, codrant, or farthing in a beggers purse.

The world hath made great reckoning of Alexāder the
great his felicity, Phillip of Macedons pollicy, Hercules
fortitude, Iulius Cæsars bounty, Traians clemency, Marcus
Aurelius wisdom, Antonius Pius care of the common
wealth, Aristotles learning, Catoes severity, Scipioes con-
tinency, Lælius amity, Fabritius integrity, and such like
men indued with civill vertues. Neither can I deny but
these vertues were very beneficiall to the civill life of man
in those times of darknes when that thicke fogge of igno-
raunce like the 9. plague of Aegypt possessed the world,
Exod. 10 ver. 21. Sap. 17. I say moreover that these actiōs of
the heathen, and these civil vertues of outward works God
rewarded in this life abundantly, as Saint *Augustine de Ci-
uit. Dei* hath sufficiently in these words demonstrated, and
by holy scripture proued. *Qui privat as suas res pro re com-
muni, &c.* The heathen who set light by their private commodities
in regard of the publique weale and common treasures, who brisled
auarice, and liued sincerely without breach of lawes or other out-
rage, haue bene honoured almost in al nations, haue brought other
nations in subiection to their country, and at this day are famous
throughout the earth in all histories. They received their reward
here on earth, because they did these good workes that they might
be glorified amongst men. Yet I must on the other side con-
fesse and defend that *merces Sanctorum longè alia est, &c.* The

Aug. de ci-
uit. Deica.
15. & 16.
lib. 5.

rewards of the Saints is farre different. Who in this life runne
 the race that is before them without fainting, fixing the
 eyes of their faith, vpon the crowne of eternal life, which is
 proposed vnto them to obtaine. This crowne (I may boldly
 say) this holy Queene principally affected in regard of
 the testimony, by the which of our Sauour shee is in my
 text to her perpetual and euerlasting good honoured. The
 Queene of the South shal rise in iudgement with this ge-
 neration and shal condemne it. In which words I obserue
 these principall pointes; first her resurrection, secondly the
 iudiciall authority that God giueth her. By the resurre-
 ction I vnderstand not the first resurrection which is from
 sinne, but the generall resurrection of all flesh which in the
 day of iudgment shal be accomplisbed, namely in the ge-
 nerall iudgment wherein the Lord himselfe shal descend
 from heauen with a shoute, and with the voice of an
 Archangell and with the trumpet of God; at what hower
 they that are in the graues shal heare his voice, and at
 what hour, they shal come forth that haue done good to
 euerlasting life, but they that haue done euill to euerlast-
 ing condemnation. Then the glory of this Queene shal
 be seene, when her body that was sowed in corruptiō, shal
 rise in incorruption; whe her flesh that was sowed in disho-
 nor, shal rise in honour; when her outward man that was
 sowed in weakenes, shal be raised in power; when her bo-
 dy naturall shal be raised a body spirituall; in that day
 wherein the righteous iudge shal giue a crowne of righte-
 ousnes vnto her, &c to all them that loue his appearance.

The second and last thing that I obserue this testimo-
 ny of our Sauour, is that wherewith this Queene shal the
 be honoured, which is iudiciall power. This Queene shal
 not onely rise, but iudiciall Power shal be giuen vnto her,
 which power is expressed in these words. This Queene
 beinge risen, or rather raised by Christ our Sauour in the
 resurrection, shal condemne this generation, this obsti-

Apoc. 1.
 20. 5. 6.

Epist.
 ad Thes.
 Cap. 4.

Euang.
 Iohn. 5.

Ad Cor.
 1. 15.
 Ep. ad.
 Timoth.
 2. cap. 4.

Jerem.
cap. 17.

v. 26.

v. 27.

v. 30.

Cicill.
in Iohn.
lib. 2.
cap. 14.

Pfal. 81.
Pfal. 74.

nate & rebellious people of the Iewes, in whose harts incredulity is ingraued with an iron penne; with the point of a Diamond, with the claw of an eagle, which haue harts that cannot repēt, & know not the time of their visitatiō, If it shal be here objected that iudiciall power is only giue to the sonne of God, according to that answere of our Saviour the 5. of Iohns gospell, *For as the father hath life in himselfe; so likewise hath he given to the sonne to haue life in himselfe, And hath giuen him power also to execute iudgement, in that bee is the sonne of man, I can doe nothing of mine own selfe: as I heare, I iudge, and my iudgement is iust because I seeke not mine own wil, but the will of the father who hath sent me.* Whereby Saint Cicill hath perspicuously proued in his commentaries vpon the 5. of Iohn, that by the argument of the act of exercising of iudgement Christ our saviour is inuincibly demonstrated to bee of the same substance with the father in these words. *Cum uerbum terrarū iudicare conuenit nisi soli Deo &c. To whom doth it appertaine to iudge the world but God alone? whō only the holy Scripture calleth vnto iudgement saying, Arise, O God, and iudge the earth. And againe, because God is iudge, he putteth downe one, and lifteth vp another. He saith, Iudgements is giuen him of his father, not that he hath not this power of his owne nature, but he sheweth that all things are in his diuine power by waye of dispensation in regards of his manhood. Yet this argument infringeth nothing this honour, that our Saviour in this place attributeth to this Queene in the resurrection of the dead. True it is that properly to speake, only iudgement, condemnation, life, death is giuen by the father to Iesus Christ, in that sort as our Saviour hath spoken chap. 5. Ioh. in the verses before cited; and essentially it is due to none but only to that person which is God by nature. And in this sense it is derogatory to the Godhead, absolutely to affirme, that any shall iudge or condemne, but only such a person as is by essence God. But in this sense it is not vnderstood heere; wherefore I suppose that that distinction which*

which the Schoole-men haue giuen though somewhat barbarously in worde, yet pitifully in sense may sufficiently satisfie this obiection, and plainly expresse without al absurdity, in what sense our saviour hath attributed in this place iudiciall authority to this Queene in the general resurrection. If the word to *iudge* or *condemne* which is a parte of iudgement be taken principally and essentially, it is peculiar to the three persons in the blessed Trinity, the Father, the Sonne, and the holy Ghost, only because God is the only creator of mā: & iudgmēt is only in the power of God that canne search the inward man. In this sense the Psalmist saith, *God commeth to iudge the world in righteousness, and the people in his truth.* *Iudicium erit trium personarum Diuinitatis quoad consensum & auctoritatem.* All the three persons of the Godhead shall iudge in respect of their consents and auctority. Secondly Christ our Saviour shall iudge in *humana natura* God and man in *humana natura*, because in that nature hee hath redeemed vs, and for that the finall sentence in the last doome shall be pronounced by him only: and according to this humane nature, it is said that Christ shall iudge *potestate ordinatā & delegatā.* By a *subordinate power*, and by way of *Commission*. Thirdly the twelue Apostles of the Lambe shall iudge *accessoria dignitate.* By *accessory dignitie* which then shalbe given them, according to that in the 19. of Saint Matthew v. 30. *And Iesus said vnto thē, verily I say vnto you that when the sonne of man shal sit in the throne of his maiesty, ye which followed me in the regeneration shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.* And for that they were eie witnessles of those eie miracles that Christ our Saviour wrought, and because they faithfully preached vnto the Iewes and all the world his doctrine, according to the rule whereby the whole world shal be iudged; and for that in the excellency of glory giuen them by Christ our Saviour they shall ouershine others by diuersity of glory in the day of iudgement. All the faithful shal iudge *iudicij approba.*

Aquin.
Suppl. 3.
part. Sum.
Quest. 88.
Art. 1.

1

Psal. 96. 9.
Vrfin. exp.
Symb.

2

3

AR. 1. 21.
22.

4

*sions, that is, al the faithfull shal subscribe to the iudgement of our Saviour in the generall doome of all the world, that that iudgment which Christ our Saviour shall then pronounce is true and iust, when the sentence shall be giuen for the godly *venite benedicti &c. come ye blessed*, and the contrary sentence shall be vttered against the wicked *ite maledicti &c. goe ye cursed*. This sentēce (I say) the godly shall with their approbation testify, *such honor shall bee giuē to al Gods Saints*. And in this sence that honor is giuē to the faithfull to iudge and to condemne according to this iudgment of approbatiō in that place of S. Iohn. *And after these things I heard a great multitude in heauen saying Halleluab; saluatiō, & honour, & glory, & power be to the Lord our God. For true & righteous are his iudgments: for he hath condemned the great whore, which did corrupt the earth with her fornication, & hath auenged the blood of his seruants shed by her hand. And againe they saide Halleluab; & her smoke rose vp for evermore. And the 24 elders, and the four beastes fell downe and worshipped God that sat on the throne sayinge Amen Halleluab.**

Apoc. 19. According to this forme of iudgment I suppose also these words may be vnderstood of S. Paul, For I accord with Be

Eph. 1. 2. Diabolū
 1. Cor. 6. 3. cum suis
 Angelis.

zaus exposition that the faithfull shall iudge the Angels. Lastly, according to this iudgment of Approbation this holy and Godly Q. of the South shal iudge & condēne the incredulous Iewes, the hard hearted Iewes, I say, in whose streets Christ our Saviour prophesied, in whose streetes Christ our Savior cast out Diuels, amōgst whō he did so many good deedes, and wrought so many miracles; whō did stop their eares like deafe Adders, rather then they would heare him who was far greater then K. Salomō, whō K. Salomon shadowed, whō refused to K. Salomō his great wisdom; who did not only stop their eares rather thē they wold heare him, but withal did spet our venim against him that sought to saue thē; who did not only spet our venim against him, but with their tailes stung him to death, who called them of his infinite goodnest to repentance, who praied for their conversion when they crucified him, To which Saviour with

with the Father and the holy Ghost be all honour, power, and dominion rendered both now & for euer, Amen.

THE APOLOGIE OR DEFENCE

*of the Church and Common-wealth of England for
their annuall celebration of Q. Elizabeths
Coronation day the 17. of Novemb.*



Having in the Sermon or treatise going before, sufficiently (as I take it) discoursed of each point naturally issuing out of the generall fountaine of the text, wherein the Queene of the South hir holy Pergrination is summarily and perspicuously described by our Sa-

Mat. 13. 42.
Luk. 11. 31.

viour, instanced in, & inferred by him in the way of comparison to convince the Iews of vngateful obstinacy, obstinate infidelity, & wilful refusall of the light of the blessed Gospel by his ministry revealed vnto the: And having at large in the preface of this booke yeelded some reasons whereby I rather bound my selfe to this text then any other at that time, annexing therevnto by way of illation such matter as I tooke to be pertinent to my purpose, & convenient for the present occasion: It remaineth now that to these heads before specified, I should adioine in manner of Apologie a discourse of a controverisie somewhat appendent and belonging to the matter antecedent. In which Apologie I have vndertaken, as farre forth as God shal enable me, to defend, that the celebration of the festivitie in these times, yearly solemnized the seventeenth of November by the people of this Land, to Gods glory, and her Maesties comforte, is an office in it selfe sacred, religious, no waies repugnaunt to Gods holy worde, and the constitutions of the holy

H

Ca.

Catholique Church: And that the triumphs & the signes of ioye that day performed by the faithfull and dutifull subiectes of this Realme, and such orderly disporres, are things in their owne nature laudable, commendable, and in no sort disagreeable with the actions of any wel governed state, or wel ruled common-wealrh. I haue vnder-taken the handling of this argument by the assistance of Gods holy spirit vpon these reasons.

Odyss 9.

First because this argument suitech my former treatise, & is, as I may tearme it with the Greeke Poet, ἀμειψόμεθα a fragment though not naturally issuing out of it, yet necessarily by the way of consequence ioined with it.

Rom. 13.

Next in this treatise all faithful subiects of this Realme may behold as in a glasse the good fruites that due obedience vsually bringeth forth, to their great peace and comfort, and to the good examples of many ages following: & what offices of benevolence all true subiectes owe by the law of God and man, to their princes, superiours & gouernours, who beare the sword by Gods ordinance for their defence, vnder whose shadow they are throwded, in whose branches they builde, vnder whose patronage by Gods holy institution they are shielded.

Thirdly, for that I hope by the plaine and effectuall handling of this present argument, that many of her Maiesties subiectes which haue beene contrarily perswaded by certaine seditious spirits priuily lurking in this Realm, wil vpon the iust view & diligent reading of this discourse be reclaimed from their former misconceipts which they had before vnadvisedly made approbation of.

Fourthly for that in mine opinion, the sincere clearing of these accusations contained in this treatise *ex officio* appertaine to him vpon whom the office of preaching the 17. of November at Paules is by authority imposed.

Lastly, for that the blossomes of this Apologie shall I hope in short time by Gods grace yeeld some fruits of gratitude

tritude, not altogether vnseemly to present her Highnesse with all, by whose honorable stipend I haue beene relieved these many yeares in this famous Vniuersity, and by whose magnificence when I served the Church of God in the Netherland being Chaplaine to the Earle of Leceister his Honor, I was graciously rewarded.

Moreover I doe beseech all that shall reade this treatise, not rashly to condēne at the first sight any thing that shall be inferred in the discourse, and shall concerne this present argument; this treatise being meere Apologetical, indited of no gal of bitternes, but only penned to this ende to iustifie the Church and common-wealth of England in the action of the solemnizatiō vsed yearly in these times the 17. of November, and to satisfie them that haue beene contrarily perswaded by such as haue not wished well vnto the state of Religion now publicquely professed in this Realme, and to the blessed peace which through Gods mercy England hath long enioied, & doth yet enioy, (and God grant it may long enioy) vnder the happy regiment of Queene Elizabeth: desiring them, that haue beene otherwise instructed, with Tertullian that *adversariorum inuestigatio non obstruat viam defensum*. But that *licet veritati vel occultis via tacitarum literarum ad aures ipsorum pervenire*, and that they would vouchsafe to imitate herein the commendable example of *Felix* the Deputy though otherwise a corrupt Iudge, who would not heare *S. Paule* his most iust defence, neither release him vpon the testimoniall contained in *Claudius Lysias* his Epistle, vntill hee had heard what his adversaries could speake against him.

I desire thee to obserue herein also (Gentle Reader) that in this tract my chiefe drift and intent is only to answer such accusatiōs as are objected against our celebrities now yearly vled the 17. of November in manner & forme before specified. But yet because the authours of this accusatiō haue so cunningly framed their speeches that it is vn-

Tertul. A-
polog. c. 1.

Act. 13.

Chil. Eras.
Cent. 1. &
Suidas.

possible almost to defend the solemnities of the Coronation without mention also of our thankfulness to God in remembering the day of the Queenes Nativity, very willingly in defending the one I acknowledge my selfe no lesse armed to defend the other. And although I mention only, or for the most part the day of the Coronation, yet vnderstande that the very same obiections are for the most part of that nature, that oppugning the one, they doe oppugne the other: those acculations I meane that they alledge against the Coronation day, fitted by them artificially, doe serue to oppugne also our celebrities vsed for *Queene Elizabeths* birth day: imitating herein the skil of experimented Canoniers, who although they take their aime directly against one parte of an opposite rampire of stone which they batter, doe not only strike that parte which they fixe their eies vpon in the discharge, but immediately strike the directly aduerse part also by no lesse violence in repercussion and rebound: imitating, I saie, herein Echoes, in which one voice doth yeeld two sounds, and those brazen Cymbals in the temple of *Iupiter Dodonum*, which were so artificially contrived; that if one ranke were touched, the other also sounded: resembling likewise the sound of the Lute, which if you presse in the necke with the left hand, the right hand is enforced to strike the same strings in the belly of the Lute. And that I may the better keepe my selfe within compass, in few words I will lay downe the state of the Controverisie, that in it you may see the substance of the matters in this argument to be discussed.

THE STATE OF THE QUESTION.

1 Whether the sacred solemnities at these times yearly celebrated by the Church of England the 17. of November, commonly named (*QUEENE ELIZABETHS HOLY DAY*) bee
repug-

repugnant to the immaculate institutions of the law of God, and to the reverend and Christian constitutions of the holy Catholique Church?

2 Whether the triumphs undertaken and performed at Courte that day, bonfires, ringing of bells, discharging of Ordnance at the Tower of London in the honour of the Queene, and other signes of joy then usually and willingly exhibited by the people of our Land to expresse their unfained love to her Majestie, be laudable, convenient, and in their owne natures tollerable in a Christian Commonwealth?

The Adversaries holde the *Negative* as it hath appeared, and doth appeare by speeches, and writings: we hold and teach the contrary to the heerein: but because a bare *Affertion* is not of sufficient validity to decide a matter controverfial, & a bare *Negative* is not of it selfe in such a case a sound & sufficient answer without the reason of our *Negative*; and since *Pythagoras* his *aversion* is not a groundsure enough in controversies nowadaies for the opponent to vfe, or the Adversarie to relie vppon, without other probable and sufficient reasons; the particular and sincere alleadging of our Adversaries obiections, and the illation of our answers, wil easilie demonstrate who maintaine the vndoubted truth, and who deale sophistically, maliciously, vntruely.

And because in custome of Schooles *oppositions* ordinarie are precedent to *solutions*: In places of iudgment, accusations are accustomedly heard before defences; plain-tifes informe, before defendantes put in their answers; I will first lay downe what exceptions our Adversaries take against the solemnization the 17. of November in this Realme performed; who be the accusers in this action, & what manner of persons they bee that have picked this quarrell, with what file their weapons have beene sharpened, in what mould they have beene cast, on what anvilde they have beene hammered.

Cic. 1. de
Natura De-
orum, ipse
dixit.
Turpe est
philosopho
aliquid dic-
cere sine
ratione,
quod mag-
is Theol.

The Accusers.

U om.in
Macchab.

S and.de
schil m.pa.
302 303.
Rayn in
Calu.Tur-
cis Lib.2.
Pag.347.
Cap.18.

I finde in this Action foure accusers, three of them of our owne nation, the fourth by profession a *Iesuite*, or as they call themselves of the Society of *Iesum*, borne in *Lorraine* as he saith himselfe, by name *Nicolas Serrarius*. The English men are *Nicolas Sanders* in his booke *de schismate* Pag. 302. 303. *William Reynolds* in *Cal. Turc. Lib. 2. Pag. 347. Cap. 18.* according to these additions in which they are now printed, the third also, which I take to be an English man, I terme *Anonymous*, because those things that he hath objected come to me but at the second hand, and by the reference of some other, the authour remaining *Individuum vagum*. But because *Sanders*, *Reynolds*, & *Serrarius* are holden men of greater reputation for opinion of learning, varietie of reading, and laborious penning, by them that preferre *Babylon* before *Syon*, the traditions of men before the heavenly inspired and purified word of light and life; I will especially insist in this discourse vpon such accusations, as they haue devised, contrived, vitered, and set abroad in the world.

Accusation.

1

The Church and common wealth of England transgresseth against the lawes, and offendeth against the sacred practises of the holy Catholique Church, and by the issue thereof against God, in that it solemnly celebrateth the 17 of November, and ordeineth it to be a holy day, or day sacred by church service to the honour of Queene Elizabeth.

2

The triumphes at Courte, and other signes of ioy that day vsually exhibited by the people of the Land, are foolish, ridiculous, meer heathenish, and actions that fauoure of nothinge else but meere flatteries &c.

The summe of these accusations, and the substance of
these

these exclamations which they haue vsed in this debate-
ment, may be reduced breifely to these heads, & conue-
niently digested after this manner.

Obiections appertaining to the first generall head.

The repugnancy of these solemnizations and celebri-
ties to Gods holy word, and the constitution of the holy
Church, they haue endeoured to proue after this sorte.

1

Such publique offices of any church that cannot bee
warranted by Gods holy word; that haue neither presideēt
therein to patronage them, nor any good consequent out
of scripture; which also haue neither decree, Canon, nor
constitution of the holy catholique church, neither any
approued testimony of any history, or of holy Father, are
meere vnlawfull, scandalous, and merite abolishing.

But the solemnization & celebrity now yeerely vsed
in the church of England the 17. of November cannot be
warranted in such sort, as it is required in the premises of
th: Maior.

Ergo The solemnization and celebrities now yeerelie
vsed in the church and common-wealth of *Englande* the
17. of November are meere vnlawfull, scandalous & me-
rite abolishing.

All church-service, wherein all glory and honor is not
giuen to God alone, wherein the office of the B. Virgin the
mother of God is neglected, brought into contempt, or
wilfully omitted, is meere scandalous, impious, and intol-
lerable.

2

But the Ecclesiastical service some daies vsed at these
seasons in the church of England is of this nature and qua-
litie.

Ergo the Ecclesiastical seruice some daies vsed at these
seasons in the church of England is meere scandalous, im-
pious, and intollerable.

Thar

3 That church service which worketh among Christian people, any neglect, contempt, or forgetfulness of any one Saint canonized by the church according to that order which the Romane Consistorie hath prescribed, is not allowable.

But the solemnization of *Q. Elizabeths* holy day worketh among Christian people neglect &c. of a Saint canonized, namely of *Sr. Hugh*, sometime Bishop of *Lincoln*.

Ergo the solemnization of *Q. Elizabeths* holy day is not allowable.

4 That church service, and those exercises and disports that are materially foolish, meere parasiticall, and spiced with flattery, which reduce men backe againe to the fearful abomination of heathenish Idolatrie, longe since cast downe and confounded and hissed out of the worlde by the light of the glorious Gospell of *Iesus Christ*, are not to be tolerated in any Christian common-wealth.

But the church-service and exercises now yerely vsed in *Englands* are of the nature specified in the Maior.

Ergo the church-services and exercises now yeerely vsed in *England* the 17. of November are not to bee tolerated in any Christian common-wealth.

The objections that appertaine to the second generall head.

Wheras they presuppose we will deny it, that the church of *Englands* prescribeth that day to be observed as an holy day, they labour to proue by these cavils ensuing that our denial herein is meerly vnture, and contradicteth our own decrees, prescriptions, and approbations.

1 Those daies vnto which we giue all the signes of holie daies, or the maior part, must needs be observed for holy daies by vs, according to that *Maxime* of the Logicians:
The denomination followeth the whole, or the Maior part,

By

But the daies of *Queene Elizabeths* Coronation, & Nati-
uities haue all the signes of holy daies:

Ergo the daies of *Q. Elizabeths* Coronation & Natiuity
are obserued for holy daies by vs.

2 Those daies must needs be reputed holy daies by vs,
which we obserue with greater deuotio & more religious-
ly the chief holy daies of the whole year. But we ob-
serue the daies of the *Queenes* Coronation and Natiuity
with greater deuotion & more religiously then the chief
holy daies, namely, then *Christs Nativity*, and then the day
of his *Ascension*.

Ergo the daies of the *Queenes* Natiuity & Coronation
must needs be reputed as holy daies by vs.

The summe & substance of al their obiections, that I haue
seene or heard, are concluded in forme dialectical in these
premises: it remaineth now that I should examine them,
answer the, & refel the, as far forth as God shal enable me:
which thing I wil indeuour to performe by Gods grace by
trying the vpon approued touchstones, by waying the in
indifferent ballances, & by bringing them vnto the light
which discovereth & proveth al, *Iob. 3. 20.* wherein I will
labour by the fire of Gods word, to sever gold from brasse,
stubble & hay fro pretious stones: & wil do my best by the
testimony of ancient approued learning, to deale herein
like as the Eagle, who willingly nourisheth such yong ones
& acknowledgeth the to be her own which can look on the
Globe of the Sun without winking, or any impeaching of
the christaline humor of the eye, excluding the other out of
his nest as haggards, bastards, and misbegotten.

By the premises the readers may easily perceiue vpon
what rearmes our accusers stand in this debate, vpon what
complots their accusations haue beene contrived, vwith
what cunning bitternesse and disdain their discourses
heerein haue beene compiled. Now it remaineth (Gen-
tle Reader) that thou shouldest vwith as greate equitie

Plur.vite
Alex.

Prov.15.

and indifferency listen to the answers ensuing, and to the sincere Apology by which the sleaunders of these accusations shall easily (by the grace of God) bee confuted; hoping that thou haite referred with *Alexander* the other care for the defendant; I briefly enter to the matter, proposing that sentēce of *K. Salomon* to my selfe to follow, desirous to performe al things with good aduice & meditatio *Cor in se meditatatur quod respondet*, especially because I haue vndertaken heerein to defend the credite of our Ecclesiasticall government, and the honour of this flourishing & mighty kingdome concerning this action.

Intentio.

The solemnities and celebrities performed the 17. of November in the State & cōmon-wealth of *England* &c. are things meere vnlawfull, scandalous, evil, not to bee tolerated, pernicious, iniurious to Gods glory, and to his Saints, foolish, meere parastitick, and such as open a window to reduce into the worlde againe heathenish abomination.

I require a reason of this Minor: It is evident that this celebrity is of this nature, say our accusers. First because this office of the church of *England* hath no warrant out of Gods word, wherevpon the Protestants in all their disputations and writings doe accustomedly relye, and entirely make their demurre vppon, as their soules sole anchor either expressiue or by the way of necessary illation and good consequence &c. besides that it cannot bee maintained by any sound Canon of the Catholique church neyther by any testimony approued of any of the holy Fathers, neither by any good practise of any Christian common-wealth. I beseech thee (godly and indifferent Reader) patiently to examine each member of this accusation, beginning with the first heade alleadged in the Major

ior, the other partes of the premises by Gods grace, shall either in the sequele of the first generall heade, or in the parts of the second generall head be faithfullly examined, opened, discusled, and debated.

Answers.

This accusation is forged of meere vnttruths, and hath no good ground, but is built vpon the sands, and with the least puffe of wind, and blast of weather is immediatly cōfounded. True it is these words are not registred in scripture by so many titles and sillables; *The church of England* Math. 7. shall obserue the 17. of November such a celebrity, & such a forme of service, in such manner as the Lord prescriberh the feastes of the olde Testament *Memento ut diem Sabbati sanctifices* Remember thou keepe holy the sabboth day. *The feasts of the Lord which you shall call holy assemblies, even these are my feasts &c.* yet this is true also that there is nothing vsed in the publique service of the church of England that day, which may not be iustified and warrantted to be lawfull, religious, and each way grounded vpon the infallible truth of Gods word either *explicite*, or *implicite*, (as the school-men speake) eyther expressiuely, or by the way of necessary illation or consequence, not doubting but that all that are learned, and indifferent men will yeelde approbation to this kinde of aunswering, & so much the more because *Gregory Nazianzene* surnamed the *Divine* hath broken the yce to me heerein (as the proverbe is,) and is the patterne whōl follow. *Retū alia non sunt, sed dicuntur: alia, cū sunt, minime dicuntur: alia nec sunt, nec dicuntur: alia demig, et sunt, & dicuntur.* Of things some are not contained in the scripture, and yet are said to be: other. some are contained, and are not said to be: others neyther are contained, nor are said to be: others both are contained, and also are said to be. That there is nothing that day vsed in the church service of England

Ex. 10. Lev. 23.

Greg. Pref. *Retū alia non sunt, sed dicuntur: alia, cū sunt, minime dicuntur: alia nec sunt, nec dicuntur: alia demig, et sunt, & dicuntur.*

but what may be warranted by Gods word, it is manifest by this manner of demonstration. In the Liturgie or church-service of the church of *England* vsed the 17. of November there are two things to be obserued: 1. *What it participateb with other Festivites in this office:* 2. *What is principally that day and by the waies of particularity performed in the church.* For the first, the generall office of the church that is vsed vpon any holy day, is that day also according to the manner of other Festivites obserued, this office wholy consisting vpon an holy confession of sinnes, distinct recitall of certaine Psalmes, and two Chapters of the olde & new Testament ordinarily, which forme is also religiously obserued each Sabbaoth day and holy day throughout our Realme, and every day of the yeere particularly in her Maiesties Chappell, & each Cathedrall church of this land. This maner of service of God, I thinke no man can take iust exceptiō against. For the patterne of this we haue receiued out of the auncient church of the *Iewes*, out of the actes of the Apostles, and from the Primatiue church, and al ancient churches Greeke and Latine.

The particular office on the 17. of November now vsed is an exposition of some parte of Scripture, and publike praier. The exposition of Scripture choſe by the Minister that day is such as is fitte to perswade the auditory to due obedience to her Maiesty, and to be thankfull to God for her Maiesties happy and flourishing Regiment these 43. yeeres: and to excite them to prayer vnto God long to continue her Grace amongst vs (if it be his blessed will) & to deliver her Highnesse from all malice of her enemies. After the sermon solemne prayers are made by the Ministers, or set forth by publike authority imploying matter of this quality. Lastly if there be Psalmes song, or sacred Antiphones, either by the whole multitude, or by the Quier, (as it is vsed in her Maiesties Chappell, or in Cathedrall

the drall Churches,) they are composed according to this forme of prayer in the vvorde going nexte before specified.

Other forme of diuine service I doe not Apologize; besides I know none other, and moreover I am perswaded, that our aduersaries are able to iustifie no other. This being the summe and substance of all the sacred office in our church that day, very great reason had I to deny the Minor.

The reasons that I yeeld and build vpon are two vnremovable grounds, not being willing to trouble the reader with the multitude of them that might for this purpose be selected out of Gods booke.

The first place that serueth for my purpose herevnto, is a Canon of the Apostle contained in the 3. first verses of the 2. Chap. of the 1. to Tymothy: 1. *I exhort therefore that first of all, supplications, prayers, intercessions, giving of thanks be made for all men: 2. For kings, and all that are in authority, that we may lead a quiet and a peaceable life, in all godlinesse and bonestie: 3. For this is good and acceptable in the sight of God our Saviour.*

The 2. ground that I rely vpon is the 20. Psal. according to the holy prophet David, desiring the aduersaries to examine whether these things be so or not, or serue to that purpose that I haue alleadged them.

The first ground pregnantly prooueth the truth of my ^{Titelman's} assertion, and the 20. Psalme nolesse manifestly, as learnedly & pitifully ^{Prefat. Psal} F. Titelman hath proued; a man whole authority ^{Lat 20} our Aduersaries neither wil, neither can deny with any equity, neither doe I thinke that any of them will stand vpon it. ^{Heb. 21}

For the first, namely the place alleadged out of the 2. Chap. of the Ep of S. Paul to Timothy. Some will appeale heere to the Syriack text, affirming that this Canon onely concerneth the private duety of the Minister herein, and

Syriacus
context.

in no sort the publique service and office of the church in regard that in that place, in their language, the *Pronounne* Demonstratiue is inserted in the 2. person. *I exorte Thee, therefore, or I require of Thee therefore;* which *Pronounne* the Greeke and Latine hath omitted.

Chrysost.
Occum.
Ambr. the
vulgar edi-
tio.
Hieron.

To this I answer, first that all the Greekes and Latines that I haue seene leaue out the *Pronounne*; *Chrysostome, Occumenius, the Comment ascribed to S. Ambrose, The vulgar edition, Itala, S. Hieron, Erasmus Annotations and Paraphrase* vpon vvhome I rather relye then vpon the *Syriack* herein.

Erasm. An-
notat. Pa-
raphras.

Secondly, admit the *Pronounne* (*Te*) be inserted, as *Tremellius* hath done, yet this maketh nothing against our position. For although but the Bishop or Minister alone be mentioned, yet since this is to be done in solemne and sacred assemblies, in the which the people are taught and bound to say Amen; although the *Pronounne* be applied to the Minister, yet the *Amen* of the people heerevnto is not excluded.

1. Tim. 3. 15

Also that this Canon, & many others in this Epistle import the publique office of the Church, it may easily be proved out of the 15. verse of the 3. Chapter and in diuers other places of this Epistle: which sense also *Saint Chrysostome* followeth in his expositions of these wordes given: *id est in quotidiano obsequio, perpetuoque Religionis ritui: & Theophrastus*: his Abridger hath Εἰς τὴν καθ' ἡμέραν λειτουργίαν. ἢ Σίνδων ποὶ καὶ τοὺς πρεσβυτέρους, καὶ ὑπὲρ πάντων ἀσθενούντων ἐν χρεώσεσιν, ἀπίστον, εἰλῶν, ἡ χθρῶν, ἡ πορνεῶν, ἡ λιβιδόνων, ὑπὲρ βασιλέων. In

Ambrose.

daily worship. For it becometh the Bishop or Minister being a publique intercessor to God for all manner of men, being also as it were a father to the whole world, to pray for all men, for the faithfull & vnfaithfull, for friends, and enemies; for such as reuile and afflict vs; for Kings. *Hæc regula ecclesiastica tradita a Magistro Gentium est qua viuunt Sacerdotes nostri ut pro omnibus supplicent, This Ecclesiasticall or Church-rule which our Ministers vse is delivered by Paule the teacher of the Gentiles, that they pray for*

all men. I might adioine also herēvnto the opinion of some concerning the nature of the greeke words especially vsed in the text by the Apostle, *ἑκείνη, ὁποῦντος, ἐν τούτοις, ἐν ἡμεῖς, ὑποστάσεις, supplications, prayers, intercessions, giving of thanks:* but since *Oecumenius* hath not employed so much in his definitions, I voluntarily omit to prosecute it. Oecumenius.

The seconde cavillation or quarrell which is picked or conceived against our practise of this Canon, is this. True, say our Adversaries, this place enforceth by plaine prooffe, that publique praier is to be made for Princes, and all placed in authority in all assemblies of holy Church: to deny that, is an Anabaptisticall absurdity, and an vncharitable impiety. But yet for all that, we asseme (saith the Adversary) that it favoereth somewhat of Superstition, Iudaisme, & Gentilisme, to restraine the solemne Church-office to one day, and to obserue it in such sort as it is now performed in the Church of England.

To this I answer in this sort. First I doubt not but each day many faithfull & godly people domestically through out al her Maiesties dominions, make fervent praier to almighty God for her Highnesse safety. Secondly it is evident that in all Cathedrall Churches through all this Realme, & in each great Parish and Congregation of the Land, where morning and evening the sacrifice of that divine service is offered vnto God, publique praiers are in like sort made for her Graces preservation. And to this purpose divers praiers, and Collects are ordained daily to be read in the places before specified, as it appeareth by our Cōmuniō book: yet this nothing impeacheth the lawfulness of the sacred celebrity yearly performed the 17. of Novēber, no more then the private praiers made by each man at home impaireth the lawfulness of publique praier in the like case vsed in our Churches; no more then the sacred praiers each weeke generally vsed *Feria 4. & 5.* impeach the sacred Service in the solemne feast of *Christes*

Na.

Nativity, Resurrection, Ascension, &c. or any other holy day nowe solemnized in this Realme. This being a founde Maxime in Divinity: So that the *materiality* of a divine precept be observed, the *time* and *order* of the use of hundreds of them are, and haue beene left to the disposall of the holy Catholique Church, and most commonly to every provincial Church & Diocesse of every Christian kingdome. This is the cause why Wednesday & Friday rather then Munday or Thursday are daies appointed for divine service throughout this Realme; This is the reason why we resort to heare divine service, and Sermons, at such & such times; why such psalmes are reputed this day, others another; why holy communions are rather ministered at such a time then at other. In which church practise wee followe

δοξασθαι ὁ
ἀποστόλων Κυ
ρίῳ ὁδοῦ. the heavenly counsel and sincere light of that Lampe that the Apostle hath lighted vnto vs in the 14. to the Romans Verſ. 6. and the 1. to Cor. 14. the last verſe. *He that obserueth the day, obserueth it to the Lord.* Παῖς αἰς ὁδοῦ καὶ τῶν γυναικῶν. *Let all things be done beneſſly and in order* These

Generall
Max.

places being to be vnderſtoode of observations of Rites meere Adiaphorall or indifferent, and according to this forme of celebrity al is don by vs herein exhibited. Which manner of observations S. *Auſten* hath in these words following made approbation of, answering Ianuarius his Interrogatories according to this forme. *Three sortes of things*

1
Ad Ianuari-
um.
Epist. 118.

are to be considered that concerne our action in the church: 1 Those things which the authority of the holy scripture prescribeth to be done by vs, (he makes no question of these but we are all bounde to performe them, according to the due concernment of place, time, and person)

2
Disputare.

The second sorte of things consisteth of such actions which the whole church acknowledgeth dispersed farre and vvide over the face of the world (to doubt to doe any of these as farre forth as they concerne place, time, and person, is a point of most insolent madnesse) The third sorte of things are such as are used in sundry sortes by diuersi-

by of nations, countries, & provinces, of which kind these may be in-
 stanced in. *Aliqui uiuant Sabbato, alij non; Alij quotidie cōmun-*
icant corpori & sanguini Dominico, alij certis diebus accipiunt;
alibi Sabbato tantū & Dominico, alibi tantū Dominico; Totū hoc
genus rerū liberū habet obseruationes, nec disciplina vlla est in his
mellior Christiano, quā ut eo modo agat quo agere uiderit Ecclesiā
ad quācūq; forte deuenit. Some fast on Saturday, & some fast
not on Saturday: Some receiue the Cōmunion every day, some on
certaine speciall daies: some on Saturday, and on Sunday
onely, some on Sunday onely &c. All things of this kind haue free
and arbitrary obseruation, and herein there is no better discipline
for a Christian, then to conforme himselfe to doe as he seeth that
Church doth whereon he lighteth.

Lastly it is demanded what coherence the 20. Psal.
 hath with this place cited out of the 2. of the B. Apostle to
 Timothy, and wherein they be proportionable to auer the
 prooffe of the matter controverted, since many expound
 this Psalme only of Christ our Saviour; other some (as name-
 ly Rab. Solomon) of king David 2. Sam. 1 cap. 21. when Da-
 uids men, in regard of the daunger that Ishi-Benob put the
 king vnto, sware vnto David saying, *Thou shalt see no more*
out with vs vnto battell least thou quench the light of Israel: I an-
 swere omitting all exposition of writers on our side, least I
 should seeme partiall in mine owne iudgment, and doe al-
 low and follow herein the opinion of Fr. Tiedemā, which
 hee hath delivered in the prohemie of his Paraphrase of
 that Psalme, as most agreeable to the truth and most fit-
 ting this purpose. *Most of the learned do refer this Psalme un-*
to Christ, as making it the prayer of the faithfull, wishing al happi-
nesse and prosperity vnto him, whose godly exposition I may by no
means disallow, yet must I craue pardon if in this my illustration
upon this Psalme I shall rather ascribe it to a ciuill Prince or go-
uernour, because indeede it seemeth to me to be a prayer made by
David himselfe, & deliuered vnto the Tiesis as a forme of pray-
er and blessing for his safety, and for his happy successe, and victory

Glosse S.
 Hierom.
 S. Aust &c.
 2 Sam. 21.
 Rab. Solo-
 mon.

Fr Tiedemā
 in Psal. 19,

against his enemies. *Qua uterentur ad cantandum & supplicandum Deo pro regis salute potissimum eo tempore quo contra hostes esset profecturus.* Which forme of prayer they should use when they did either praise or pray vnto God for the safety of their king, chiesely when he went forth vnto battell against his enemies. Et quoniam B. Paulus docet Timotheum scribens, *Primum omnium fieri obsecrationes, orationes: and seeing the B. Apostle Paul teacheth Tymothy writing vnto him that first of all supplications, prayers, intercessions, and giving of thanks, bee made for all men. For Princes, and for all that are in authority, Cumq; vix alius in vniuerso Psalmorum libro occurrat qui tam commodè & apertè per omnia ad hoc propositum quadret, visum fuit nobis expediens hunc psalmum, ita elucidando, aptare, vt apta forma esse possit oratio pro Rege, aut etiam alio quolibet siue in temporalibus, siue in spiritualibus presidente, vt ipsum proferant siue Sacerdotes, siue alij ei subiecti pro salute Regis.* And seeing in the whole booke of Psalmes scarce may we finde another Psalm, which so fitly and evidently every way suiteth this purpose; it seemed good vnto me to proportion out this Psalm, y thus illustrating it; to be a fit forme of prayer for a king, or any other Temporal or Spirituall Potentate, to be used either by the Priests, or other his subiectes for the safety of the king.

1. Tim. 2.1.

2.

The other parts inferred in the Maior of the first syllogisme since they confine in nature these accusations that appertaine to the second general head, I differ the handling of, til it please God I come to that part of the Apology, & vntil I haue confuted the three maine accusations that immediately ensue this first.

If questiō be yet made, what reasons we haue why this Church office rather should be celebrated and solemnized the 17. of November, then any other day: I answer, we rather performe this office vpon this day then any other, for that as this day 41. yeeres now expired, God of his infinite goodnesse gaue to our Queene Elizabeth the Crowne of our Realme by lineal descent after the decease of

of her Sister Queene Mary. A day registred in all our
 Chronicles to all happy remembrance, such a day as *Euseb.* *lib. 2*
cap. 19. de
vita Const.
Gen. 8.
 thus speaketh of. A day wherein our Nation received a
 new light after a fearfull and bloudy Eclipse, and al coun-
 tries subiect to the English Scepter. A day wherein God
 gaue a rare Phœnix to rule this land. A day shining gra-
 ciously to many poore prisoners who long had been wea-
 ried in cold and heavy yrons, and had beene bound in the
 shadow of death, vnto whome shee came as welcome as
 the sweet shower commeth to the thirstie land, and as the
 dowe that brought the ~~h~~all lease in her mouth (if it bee
 lawfull to vse this speech) came to faithfull Noah, and to
 his family, after they had beene long tossed in the mira-
 culous deluge. I might heerevnto adioine how necessarie
 a thing it is for kingdomes faithfully to obserue record of
 daies this condition, in regard of the iust Computation of
 Princes Raignes, but that I am loath to spende any more
 matter in this argument, not so directly pertaining to this
 present discourse.

The second Accusation.

All church-service wherein all glory and honour is not
 giuen to God alone, and wherein the office of the B. Vir-
 gin the mother of God is neglected, brought into contēpt
 or wilfully omitted, is meere scandalous, impious, and in-
 tollerable.

But the Ecclesiasticall service some dayes vsed at these
 seasons in the Church of England is of this nature & qua-
 lity.

E.g. the Ecclesiasticall service some daies vsed at these
 seasons in the Church of Englande is meere scandalous,
 impious, and intollerable.

Answer.

The 1. part of the Maior cannot be denied. For true it

Mat. 21. 12.
Ioh. 12.
Mat. 11.
Iia. 56.
Luke 19.
Act 13.
Esay 2. 2. 3.
Psal 122.
Eccle 4. 17.

Page 302.
de Schil.

Solemnissi-
mè.
O pare
Ciceroni.

Is that noe church-service can be good, lawfull, true, or sincere, wherein all honor and glory is not given to God. For our Saviour calleth (Math. 21.) the church of God *the temple of God, his fathers house, mine house, the house of prayer &c.*

This also may be prooved by the continuall practice of the Synagogue by the prescription of the Apostle 1. Cor. 11. 1. Cor. 14. 1. Tim. 2. and 1. Timoth. 3. 15. 16. neither needeth it any prooffe more then the sun wanteth light, or the sea waters.

The sequele of the Maior first I purpose to stand vpon: nexte I require the prooffe of the Minor This *Nicolaus Sanders* in his book *De schismate* seeketh to demonst rate the euidence of this sequele, and the Minor in this sorte, and in these wordes, *Fuit. 'Protestantes vicinæ, tenent festos pend omnes, quos antiquitas celebravit Ecclesia, ut quiores solum in festum sacratissimi sacramenti, et D. Virginis, cuius Assumpt. Natiu. Concept. solennes dies abrogarunt, atq. ad maiori eiusdem sanctissima Virginis cõtemptum El. zabetha Natalem diem solemnissimè celebrant &c.* The Protestantes although they hold & allow almost all the feasts that the ancient church obserued, yet they are more malicious against the feast of the Blessed Sacramēt and of the B. Virgine; the solemn feasts of whose Assumption, Nativity, and Conception they haue abrogated, and, to the farther contempt of that B. Virgine, insteade thereof most solemnly doe celebrate the birth-day of Q. Elizabeth.

Answers.

Not.

In this Acculation of *Mast. Saunders* first obserue that this obiection doth especially concerne that Church-celebrity, which he affirmeth is now vsed in England the 7. of Septēber, which is the day of our Q. happy Nativity: so that this accusation in shew, and at the first sight cometh not within the compasse of any publike celebrity perfourmed in England the 17. of November: so that here I might

might refer this to some other discourse, as a matter meerly impertinent to this present case. Yet in regard I promised at the beginning of this treatise to answer, as farre forth as God should enable me, all such matters of accusation, as the adversaries had artificially, though maliciously, & impertinently inferred ioyntly with that which materially & immediately concerneth the solemne action of this Realme the 17. of Novemb. I wil as briefly as I can by Gods grace discover the mysteries of this sequele, and the weaknes of those foundations wherevpon it is grounded. And the rather for that, in mine opinion, though in words *M. Saunders* doth especially mention the Nativity of *Q. Elizabeth*, yet by sequele, and by the waye of issue his speeches can beare no lense at all, vnlesse those things, that he hath vttered in the bitterness of his gall, be vnderstood of the actions of this Realme now yeerely perfourmed the 17. of November. The sequele of the Matter is that thing which I first demur vpon; I would willingly haue them proue by the warrant of Gods word, and by the practise of the vniuersall church, that there is any church-office due to the *Virgine* the Mother of God the 8. of September yeerly, and by what authority the church of Rome can make it an Holly day.

First there is no ground of it out of the Scripture. Secondly *S. Austine de Sanctis* affirmeth, *Post illum sacrosanctum Dominum Natulus diem, nullius hominum Natiuitate legitimus celebrari nisi solius beati Iohannis Baptiste.* In alijs sanctis & electis Desideramus illum diem coli, quo illos, post consummationem laborum & deuotum triumphatumq; mundum in perpetuas aternitates, praesens hac vita parauit. In alijs consummata volumus dies merita celebrantur: in hoc etiam prima dies, & ipsa etiam hominis missa consecrantur pro hac absq; dubio causa, quia per hunc Dominum aduentum suum, ne subito homines in speciem non agnoscerent, voluit esse testatum. Iohannes autem figura fuit veteris Testamenti, & in se formam praeulatus legis: & idcirco Iohannes

Aug de
Sacr. Et
1. Ser. 20.

prænuñciavit saluatorem, sicut lex gratiam præcurrit: Besides that holy day of the Nativity of our Lord, we read of no Saints day that is celebrated but only the nativity of Iohn the Baptist. Wee doe know concerning other Saints and elect of God that day to bee remembered in honor by vs wherein the last day of this present life was made a passage vnto them to eternall blessednesse, after they had finished their course in this vale of misery, and triumphant the same is a conquest of this world of vanities. In other Saints wee remember their consummat merites of their last houre, but in this Saint (that is Iohn Baptist) his first day, & the very first fruits of his nativity are consecrated or hallowed, questionlesse for this cause, because the Lord would haue his coming testified by him, least upon the suddaine men should not acknowledge him, whom they (wth the dulnesse of their hearts) did not hope for. For Iohn was a figure of the old testament, and carried in himselfe a figure of the law: & therefore Iohn for etidoe of our Saviour, as the law went before grace: and in his second sermon in eodem festo. Nascetur.

Aug de S.
 tis, 21. Sc.

Santis Iohannis (fratres charissimi), hodie celebramus, quod nullū unquam Sanctorum legimus fuisse concessum. Solius enim Domini & beati Iohannis dies natiuitatis in vniuerso mundo celebratur & colitur: we celebrate (deare brethren) this day the birth of S. Iohn, which prerogative we doe not read to haue beene granted to any other Saint. For only the birth-day of our Lorde, and Iohn the Baptist is celebrated in the whole world.

Baronius
 Scr. 8

Con il.
 Mogun.
 Cano. 35.

Vissardus
 Martyro.
 Iohannes
 Motaus
 Siebehus
 lemblace.
 de virtutib.
 huius Ca. 85.

Besides Cardinall Baronius confesseth that the French Church in the time of *Carolus Magnus* and *Lodovicus P^{us}* knew not of it, as it appeareth in *Cōcilio Mogunino* celebrated about the eight hundred and thirteenth yeare after Christ, as it appeareth by the 35. Canon of that councell, wherein no mention at all is made of the Feast of the Nativity of the B. Virgine. In this also obserue that in *Vissardus Martyrologe* this festivity is soisted in ~~enim~~ by *Iohannes Molanus*, who hath caused this *Martyrologe* of *Vissardus* to be printed a new. For it could not be that this feast could be at that time, in asmuch as *Vissardus* liued in the time of

Can

Carolus Magnus, at whose commaund hee collected his *Martyrologe*.

Thirdly I doe answere that the groundes of the Feastes of the Nativity of the *B. Virgine* are meere repugnant to holy scripture, according as they were laide downe in *Durandus*. The Feast of the Nativity of the *B. Virgin Mary* (saith *Durandus*) is this day celebrated because the *B. Virgine* was sanctified in her mothers wombe. This he endevoureth to verifie by a place of the 14. Psal. according to the Latine, namely the 5. Verse. *Sanctificavit tabernaculum suum Altissimus* &c. which place in no sense approueth that which *Durandus* affirmeth of the Nativity of the *B. Virgin* Moreover the book which was writtē of the birth of the Nativity of the *B. Virgine* is forbidden to be read in the church, because some of the auncient Fathers have iudged it *Apocryphall*. Lastly that cause that *Durandus* yeeldeth of the institution of the celebration of this Feast is meere fabulous: namely, *Quod quidam vir religiosus pluribus annis audiuit Angelos in hac nocte solemnizantes in calu, cui causam quare uenti reuelatum est, Angelos gaudere, quoniam Beata Virgo natiua fuit in illa nocte; quod Apostolicus authenticauit, et Festum celebrari precepit, ut in solemnizando celestis Curia conformemur* That there was a certaine religious man, that for many yeares as this night heard the Angels melodiously triumphing in heaue, so whome seeking out the cause it was revealed, that the angels did reioyce because the blessed Virgine was borne on that night, which the power apostolike hath made authenticall, & commaunded that feast to be celebrated, that in solemnizing thereof we might so be conformable to the heavenly company.

Fourthly I answere, that that office, which that day is prescribed by the Canons of the church of Rome to be observed in the vniuersall church, is many waies derogatory to the glory of the sonne of God: as it appeareth in the *Breviary secundum usum Sarum*. For whiche I doe these wordes impart; *Cum uita gloriosa tuam dedis feculo. psal. cxxxv.*

Durand.
lib 7 Rati-
onal di in.
officio c 38
Pial 45.5.

Annotat in
Vuardum
apud iohā-
nem Melan-
nū 8. Sept.
Breviar se-
cundum
Vsu Sarum
parte 1. de
Nativ B.V.
Durand rati-
onal diuini
officiorum.

seret caput tuū. And the set: *Ave regina celorū, ave Domina an-
gelorum: Virgo Maria facta est imperiosa secundum charitatem
erga superos, ac super inferos per distributionem.*

Alma redemptoris mater qua per via cali.

Porta manens, et stella maris succurre cadenti &c.

*Haile Queene of heauen, Haile Queene of the Angels, the Vir-
gin Mary is made imperious & Ladylike by loue towards the saints
on heauen, and by rigorouse severity over them that are in hell. O
blessed mother of redemption, which art the ready way and gate of
heauen, & orient star of the sea, helpe and succour me that am
nowe falling.*

Or these words: *Cū in cunctis natiuitatē B. Marię celebrā-
mus. Vt ipse pro nobis interceat ad dominū nostrū (Iesū) Iesū.
Let vs with all ioyfullnesse solemnize the birth of the Bliss'd Vir-
gine Mary, that she may be a mediator for vs to our Lord and
Saviour Iesus Christ*

Bellar pre-
fat. 7. cōit.

Tom. 1

Tantus est

in lib. 1. &

moribus he

reticorum

Sanctorum

omniū cō-

tempus tā

quam, hor-

ribusq; in

omnes cor-

ditos blis-

phemix, vt

ego hinc

potissimū

vehementē

admir. r di-

uini numi-

nis patien-

tiam

1. Cor. 10.

For these & such like matters implied in the feast of the
Nativity, the reformed churches haue memorably abro-
gated the Feast of the Nativity of the B. Virgin, as a feast of
mans invention, noe waies ground vpon the authority of
Gods word, neither of any continuation of the Primatiue
church, neither established by any decree of the Catho-
licke church 8. or 9. hundred yeeres after our Saviour
Christ his blessed Incarnation. But some will heere obiekt
that in this discourse I imitate my forefathers of our pretē-
ded reformation, and tread in their steppes, whose longe
age haue proclaimed open warre against Gods saintes. &
especiallly against the *Blessed Virgine* the mother of God,
whome from the time of the conception and birth of our
Saviour *maximos mōras adzardis, &c. all generations shal call
blessed* Vnto whome I make this answer. God forbid that
I or any one that cal vpon the name of God, their God &
ours, should speake dishonourably of the least member of
Gods house, much lesse of thēt that walke with the lambe
vpon mount Sion, whose teares God hath wiped awaye,
who

vvho rest from their labours, vvho raigne vvith Christ, by
 whome the Lord hath gotten great glory, who (as Epipha-
 nius saith) are Sancti in bono, e, quies ipsorum in gloria, profectio
 ipsorum tunc in perfectione: for ipsorum in beatitudine in mansi-
 onibus sanctis, tripudium cum Angelis, data in celo, conversa-
 tio in divinis scripturis, gloria in honore incomparabilis ac perpe-
 tuo, gratia in Christo Iesu Domino nostro, per quem, et cum quo,
 gloria Patri cum sancto Spiritu in sacula seculorum Amen
 Sanctes in honor, vvho sevest is in glory, vvho se departure bere-
 hence is in perfection, vvho se portion is in perpetuall blisse,
 in holy mansions, their way vvith the Angels, their diet in heaven,
 their conversation in the divine scriptures, their glory and honor
 incomparable and everlasting, their crowne in Christ Iesu our
 Lord by whome and vvith whome be all praise to the Father vvith
 the holy Ghost now and for ever Amen. Neither let any bee
 seduced vvith any such sinister persuasion, that any one
 that professeth sincere religion hath any misconceit, or
 vvill vse any dispitfull, or contumelious speeches against
 the mother of God, to whome the Angell Gabriell saide
 χαῖρε κεχαρισμένη, Κυρίου μετὰ σὺ. Haile thou that art free-
 ly beloved the lord be vvith thee: In the Epithet of whose name
 the glorie of her vertues shineth as Epiphanius hath demon-
 strated in the places marginally noted; yet heerein vvee
 must ever obserue this caveat in all speech, wherein vvee
 mention her honour, that none of these attributes, titles,
 and dignities, whereby shee is remembred, be noe waies
 derogatory to Gods glory, or raungingly waver out of the
 limittes that Gods holy word hath prescribed vnto vs to
 bound our selues in: which thing the same Epiphanius also
 hath in holy descetion, in the places before specified, ve-
 ry sincerely delivered vnto vs: The nature of man hardly
 stayeth himselfe in one place, and is ever indangered by
 his owne slipperinesse or lubricity, sometimes it bowes to
 much on the right hand, sometimes it bendes to much on
 the left hand, it iūnes sometimes one point to much vpon

Apo 14.
 Sura 1.
 Epiph 20.
 Mar 11. 3.
 To. 1. he 28
 οἱ ἅγιοι ἐν
 ἡμῶν, ἡ ἀνά-
 στασις
 αὐτῶν ἐν
 δόξῃ, ἡ ἀ-
 παύσις αὐ-
 τῶν ἐκ
 θανάτου, ἐν
 τῇ αἰὶνῃ,
 ὁ κληρος
 αὐτῶν ἐν
 μακαρίητι-
 τι, ἐν μο-
 ναχῇ ἀγί-
 αις, ὁ χορὸς
 μὲτ' ἀγί-
 ων ἡ Νά-
 τα ἐν ἱε-
 ρῶν, τὸ πο-
 λίστευμα
 ἐν δόξῃ
 θραναίς,
 τὸ χάρις ἐν
 τιμῇ αὐτῆς
 καὶ ἐν δό-
 λω, τὴν
 ἐραδίαν ἐν
 χριστῶ
 ἡ σὺν τῷ κυ-
 ρῶ ἡμῶν,
 δὲ ἡ μὲν
 ἡ δόξα τοῦ

Sylla, by and by it crosseth a contrarie course vpon the gulfe Charybdis, not able to keepe his current *καὶ τὸ κύματος ἕκτος* Besides both fire and water as the Poet hath laide; which thing, how true it is, this present argument manifestly desciphereth; some sortes of people lend eare to much to the *Andromarians*, some listen to much to the *Cillyridians*, some speake despitely of the *B. Virgine*, and that is impiety: some make her a God by deifying her, and that is a madd fury. This humor invogled certaine women in *Arabia* to offer sacrifice to the *B. Virgine* blasphemously. In which service was fulfilled that of the Apostle: *In the later times some shall depart from the faith, and shall give heed to spirites of error, and doctrine of devils, Erunt enim, inquit, mortuis entium divinum prestantes, quemadmodum etiam in Israel coluerunt.* For there shalbe (saith he) such as yeelae the driving worshippe to the dead, as there were also in *Israel*. This spectacle one may palpably find in them of *Sicchem* that haue in like sorte honoured the daughter of *Iephtha* which vva once offered to God in sacrifice by her fathers vowe. And in *Thermusia* the daughter of the king of *Egypt* who was foster-mother vnto *Moses*. Concerning all actions of like quality I conclude in this sorte with the same, *Epphanios* *ὁ θεὸς τοῦ δούλου ἐστὶν ἡ χρεὶ τιμῆς τοῦ ἀδελφῆ, ἀλλὰ τιμῆς τῆς αὐτοῦ δόξης.* It is not meete to honor saints beyond that which is meete, but rather to honor their master and maker. The body of *Mary* the *B. Virgine* was holy, but not *θεός*. Shee was a Virgin to be honored, yet not a God to be adored; but she adored him which was borne of her flesh, which also descended from heaven out of the bosome of his Father: let *Mary* the blessed Virgin be honored, the father, the sonne, & the holy ghost onely be adored. For if God will not haue Angels adored, much lesse the *B. Virgine*, which was begotten by *Ioachim*, conceived by *Anna*, which was giuen to her parents praier according to promise, yet was the noe otherwise borne, then as naturally man is borne of the seeds

seede of man, conceived in the wombe of her mother.

There remaineth yet of this argument the discoursing of the Minor, which I beseech you in like manner giue me leaue to vnfold vnto you.

In the Ecclesiasticall service performed in the church of England the 7. of September, and the 17. of November, at these times some rites are vsed dishonourable to GOD, and to the office of the B. Virgin the mother of God.

I demaund the aduersaries conviction herein.

The evidence herein (saith the Accuser) I demonstrate in this manner. To the greate contempte of the B. Virgin you make the 7. of September an holiday, which is the Even of the B. Virgines Nativity. This 7. you solemnize most devoutly: this day you significantly note in your Calender with red letters, but the day of the Nativity of the B. Virgine you expresse onely in blacke Characters &c.

The first part of the Accusation implieth thus much (omitting that which is spoken of the noting of the 7. of September the day of Queene *Elizabeths* Nativity with red. lines referring you to mine answer herein in the argument of the second generall head.) England nowe-a-daies celebrateth with greater devotion the 7. of September their Queene *Elizabeths* birth-day being the Even of the Nativity of the B. Virgine, then the feast of her Nativity, namely the B. Virgine. First I deny that the church of England celebrateth the 7. of September as an holiday, let the aduersary proue this by practise, or president Canonically, or decree Episcopally or Archiepiscopally of the presēt church of England, & let me beare the shame of it. I answer to this with the Orator *pro Murana. Hac si vera essent, sunt seueri Accusatoris, in falsa maledicti convitiatoris. If these things were true they proceed from a spitefull Accuser, if false, they proceed from an evil-sounged backbiter.*

Cicer. pro
Mur.

Besides by what grounds of Arte can this Accuser proue, that if we did solemnize the 17. of September in such sort as his wordes in sense importe, yet it must necessarily follow that the church-service performed the 17. of September being the Even of the *B. Virginis* Nativity is the occasiō for which the sacred office that day by the Catholicke Church prescribed is neglected, and is dishonourable to Gods eternall maiesty. The Illation of this pointe persuadeth mee to beleue that this Accuser thought that *Acensasse satis est* It was sufficient for him to accuse vs, that noe body durst examine his writing, that his tongue was his owne, that he might say what he listed without controlement, that all men when he should speake should holde their hands on their mouthes, that his auditors were noe better then those dogboults whom the very sight of *Gorgons* head trāformed to stones. For what can this else importe. Because on the Even English subiectes giue thanks to God, and shew some ioy of thankfulnessse for the comfortable Nativity of Queene *Elizabeth*, happy in regiment; *Ergo* on the day next ensuing immediately they contemne to celebrate the Nativity of the *B. Virgine*. Even as much as one shoulde saye: Some yeares the 25. of March falleth out on Easter Even: *Ergo* the celebration of the feast of the *Annuntiation* of the *B. Virgine* worketh a contempt of the solemnization of Christ our Saviours Resurrection.

The second branch of the Accusation galleth deeper, which this Accuser ioyneth by the vwaye of Addition in these wordes: *Quodq, est auditu incredibilis, in summo urbis Londinensis templo, et nescio an alibi, ad complementum armini officij quod olim terminabatur Antiphona ad Divā Virgine hodie nunquā dētur decantari laudes Regina Elizabethæ.* Which may be englished in this sense: Besides this before specified, in the chiefest temple in all London for the accomplishment of the sacred office of the church that day (a thing incredible w^el most to

be heard) That Antiphone or Hymne that was accustomed in the end of the service song by the Quier in the honor of the blessed Virgin, is now converted (as it is reported by common fame) to the laude and honour of *Queene Elizabeth*, thereby to founde her praises.

To this I answer by negation, denying vtterly that any such forme of Antiphone is vsed in Pawles Church at London, or in any other Cathedral church or chappell of this Realme: Yet will I not deny but that there is an Antiphone song in Paules a little before the conclusion of service both at morne and even the 17. of November, but this Antiphone is meere Eucharistical, indited only to this purpose to giue God thanks for the happy regimēte of *Queene Elizabeth*, noe waies tending to her commendations, further then to glorifie God for her happy and peaceable regiment, vvhich G G D hath lent vs: his 41. yeares, which God graunt she may long continew & prosper in. Moreover obserue this (Gentle Reader) that this Antiphone is songe in the church the 17. of November onely, and at no other time: wherein it is eident that the author and contriver of this accusation hath either wilfully and maliciously charged the church of England with an vntruth. (for no other Antiphone is vsed in any publike place in Englad, as al this Realme knoweth, to whose censure I appeale herein) or else that this accusation most especially concerneth the Antiphone vsed in the church now yearly the 17. of November: vvhcreby I infer that those Accusations that he hath made in this Syllogisme are meere impertinent, or confounded with those things which concerneth the day of her highnesse Coronation. Which if it be true, I must thinke that the accusers memory was no better then *Calpurnius Sabinus* memory, whose as *Seneca* reporteth forgothe in the ende of a sentence vvhath words he vsed in the beginning of the same.

But this action of the Accuser may be somewhat qualified,

fied, if we consider the word *dicuntur*. Which word importeth so much, that his reference is, by the voice of others. To speake merely vnto him, I say thus much; *Plinius fertur* is thought commonly a lie, and so reputed among learned schoollers: but least any Spanish or Italian friend of *Saunders* should offer me the stabb, for giuing *Saunders* the lye in this Argument; I answered, that *Saunders dicuntur* is of one nature with *Plinius fertur*, relinquishing the consideration hereof to the consideration of the learned Reader, desiring all not to be offended though I throud my selfe with that veile herein, wherewith the painter shrowded the face of *Agamemnon*.

Tully Oration.

Exo. 22. 28.

Αρχοντα
συ λαῶ συ
ἡκ ἐπὶς
κακῶς.

Quia princeps populi
caput est,
cuius tu
pars

Lattly I answered this to *Saunders* out of Exod. 22. 23: *Saunders, thou shalt not raise vpon the Iudges, nor speake euill of the Ruler of the people: Saunders thou shalt not receiue a false tale, neither shalt thou put thy handes to the wicked to be a false witnesse.*

Hauiug sufficiently answered the premises, I conclude in this manner.

All Ecclesiasticall service wherein God is honoured, & wherein the *B. Virgine* the Mother of God is not dishonoured is lawfull, holy, tollerable, and noe-vvise impious.

But the church-service now yearly vsed in England the 17. of November is of this quality.

Ergo it is lawfull, holy tollerable, and no-vvise impious.

The Ecclesiasticall service vsed yearly in the church of England the 17. of November is lawfull, holy, tollerable, and no wise impious.

I should heerevnto haue adioyned the ditty or Antiphonne vsually and yerely now songe in Paules the 17. of November: but partly for breuity sake I omitt it, partly I let it passe, purposing then to inserte it by Gods grace, if any man shal. reply against the truth of my answer.

The

The third obiection Accusatory.

That church service which worketh among Christian people any neglect, contempt, or forgetfulness of any one saint canonized by the church, according to that order which the Romane consistory hath prescribed, is not allowable.

But the solemnization of *Q. Elizabeths* holy day worketh among Christian people neglect &c. of a saint canonized, namely of *Saint Hugh* sometimes Bishop of *Lincolne*.

Ergo the solemnization of *Q. Elizabeths* holy day is not allowable.

In these premises the Maior is first to be examined: secondly I acknowledge my selfe bound to answer vnto the Minor. But first I beleeche thee (good Reader) to giue me leaue in briefe tearmes to deliver vnto thee summarily, to anatomise & recapitulate the history of the life of *S. Hugh* sometimes Bishop of *Lincolne*. For the description wil effectually serue to discover the weaknes of each branch of the Minor. Cardinall *Baronius* 17. November affirmeth that *Silvester Gyraldus* and *Adamus Carthus*. haue written an history of *S. Hughes* life, and haue digested this history into fise bookes. This fragment *Baronius* borrowed out of *Ismelaus* notes vpon the same day &c. Resides these, one *Petrus Sutor de vita Carthus*. lib. 2. cap. 5. and an Archdeacon of *Lincolne* hath at large discoursed of many holy actes, wonders, or miracles wrought by *S. Hugh* in a volume composed of this argument. Lastly *Laurentius Surius* hath collected his life at lardge by collectiō of an author *anonymall* in the Toine of his great Martyrologe or Legēd, to which we may safely yeeld as good a testimony, if we list, as *Alecbior Cane* bishop of *Canary* ascribed to *Legenda aurea*. In illo miraculorum monstra sapiens quam vera miracula legas: hanc Legendam

Cat in
Martyro.
17 Novem.
Ioh. Moian.
17 Novem.
Pet. Sutor
de vita Car
Lib. 2 ca. 5.
Surius Car.
Tomo 6.
de probatis
Sanctorum
Historijs 17
November
De huma
ne histo
rie author.
Lib. 11.

Melch.Ci.
Lib.ii.lo-
con.com.
Cap.6.
Pag.337.

*Legēdam homo scripsit ferrei oris, plumbei cordis, animi certē pa-
rum severi et prudentis. In that booke you may reade oftener of
monstrous then of true miracles. The man that wrote this legend
had a brasse face, a leaden dull heart or vnderstanding, & an vn-
sober & vndercreept minde.*

But lest I stay longer in this circumstance, I will ende-
avour by Gods grace to reduce the especiall points of the
history of his life to these pointes and heads.

His Birth and Infancy.

He was
borne in
the yeare.
1141.

S. Hugh was borne in *Burgundy* in that part of the coun-
trei which confireth vpon the *Alpes*. By lineall issue hee
descended of a worshipful parentage, his Father was a man
serviceable & trained vp in warres, his Mother deceased,
Hugh being but a child about 8. yeares old, wherupon his
father immediatly tooke order for the educatiō & schoo-
ling of his sonne in a religious house of *Canons Regulars*,
not farre distant from that castell where his chardge lay,
by this action devoting his sonne to Gods service accord-
ing to orders of Monasticall life, his school-masters that
trained him delte with him severely and rigorously, and
in that age licensed him not to vie childrens play games.
Herevpon the childe profited more then a man vvoulde
deeme or desire in the spirit of wise dome, and vnderstan-
ding, ministring as a second *Samuell* in the Lords Taberna-
cle, accepted to God and beloued of men.

Some of
thesewords
be take out
of 1 Sam.
2. 26, and
some out
of Luke 2.
vers. 50. &
are very im-
pertinently
applied to
S. Hugh
Note *legale*
verbum le-
vite.

His Youth.

At 19. yeares olde he tooke the institution or degree
of a *Levite* in the church, which function he discharged so
faithfully, that immediatly a pastorall chardge was im-
posed vpon him, wherein he behaved himselfe so laboriously
& religiously, that common fame prophecied of him that
hee

he would proue of rare wisedome and holinesse :

His conuersation and course of life.

He passed 24. yeares of his age till he was made Priest. After this thing those courses of life, as either to toilsome in the worlde, or more occurrent to daungers, or supposing the ordres of the Regulars not to be straight enough for that kind of life which his humor best liked : he devoted himselfe wholly to be a member of some house of the *Carthusian* order, vnto whom he secretly fled, hauing giuen his word and oath before certeine of the *Canon Regulars* of the house (that had brought him vp, & were unwilling to part with him) to the contrary.

His conuersation and course of life.

Hugh breaker of his oath and promise.

This *Carthusian* institution in most hartie affection hee preferred before all other orders of Religion, their custōes most conforthing his disposition, and befitting his nature : by this action spending his times approbation in a Monastery of the *Carthusians* institution in *Burgundy*. Hauing obtained his full admissiō he liued very rigorously in that kind of life, and by often recitall of his prayers and *apsodes* hee subdued the vntemperate heate of the flesh, which outragiously burned in him.

Col. 2. 23.

Living in the rigor of this disciplin he was made Priest: His over-much abstinence bred many diseases, and much crudity and indigestion in his body, and by issue thereof many daungerous malladies iniurious to his health & life. In this he obserued not the discretion that *St. Basill* hath perswaded wise and holy men to followe, that they may long serue Gods glory in the church, and the benefit of the Commō wealths wherein they live, in these words: *As we ought to abstaine from things, that inflame the body, and stirre it vp vnto lust: so we must wisely governe the body in those things that pertaine to the soule: we must not turne (as it is in neuteronomy) neither to the right hand, nor to the left, but so nourish the body*

Basillius
παραμυ-
σσειας.

as on the one side we must haue a care that it growe not to grosse,
so upon the other side we must take heede that we inferre it not by
over-much abstinence to an impotency. If yee pamper your coach-
horses to much, and make them to fat, they will easily vnhorse the
rider, and cast out of the coach such as be carried in it, but if yee
minister the to litle provender, they wil hardly draw the coach-mā
out of the mire. To much repletion is an enemy to the body, & may
be compared to an over heavy load of flesh, which draweth the
winges of the soule downward, and hindereth it from mounting
aloft. Besides as it is impossible that, that body which is dieted
with grosse meates, and ingrossed with superfluous of nourishment,
should breede pure spirites, and serue a minde which aspireth to
the knowledge of heavenly things: so contrarie a bo:y over much
weakened in diet by indiscretion, hardly runneth the race which it
hopeth in the end to attaine vnto. For by this over-much absta-
nence it ensheth that a man that followeth this course is not able
accordingly to performe that office to others, whom he is bound by
Gods law to preferre. We know that M^r. condeined iustly, who wil
not shew mercy vnto his seruants: what mercy then shall hee finde,
that will not shew mercy to his body, that hath many yeares serued
his soule, and without whome his soule can haue no action in this
life profitable to his brother? Lastly if God will say in the day of
iudgment to the wicked, when I was hungry yee fed me not, when
I was thirsty ye refreshed me not, when I was naked ye gaue me noe
cloaths, whē I was sicke ye visited me not; what shall be said to him
that feedeth not his owne body when it is hungry, that refresheth
it not with drinke whē it is thirsty, cheereth it not whē it is sicke,
but wilfully suffereth it to decay and perish whē it is crazed? Cer-
teinly he hardly sheweth mercy to his neighbour, that sheweth
not mercy vnto himselfe. But to returne to S. Hugh, the seve-
rity of his life, & the report of his deuotion caused him to
be spoken of farre and wide, and to be talked of in many
countries and nations. Here vpon Henry the 2. king of Eng-
land procured him to be sent for out of Burgundy into Eng-
land, and first aduanced him to be Prior of an house of the
Car-

John Bale
in the 1.
booke of
English Vo-
catics.
Pag. 78.
Wittam
a religicus

Carthusians at Vt's Jam, which house he greatly enriched by his often repaire to the King, at whose handes he cunningly obtained many golden gratifications, and no small summe of coine to that vse.

His advancement to his Bishopricke & his demeanor therein.

After this he was aduanced by the king to the Sea of *Lincolne*, & was in so great favour with him, that the king rested not at any quietnesse or content of mind till he had raised him vp to that dignity, and had caused him to bee invested in that Episcopal seate: and to be consecrated by the Metropolitan of *Canterbury*. Being settled in this sea of *Lincolne*, he severely executed all Ecclesiasticall censures vpon malefactours, & namely vpon lawlesse Forresters, whom noe church censures in those times coulde scarce suppress. But in most thinges he crossed the kings courses by whome he was aduanced to his dignity and honor, which with what spirit he performed God only knoweth; But the world thought that he walked very neere to *Thomas Becket's* steppes and liked over much his proceedings.

Hee likewise verie sharply punished all such Archdeacons of his Iurisdiction that were bribers, & would not haue offenders pennance commuted: his diligence in conferring holy Orders vpon such as sought them is specified in few words by the author of his life: likewise his exhortations to the Archbishops and the Fathers of the church to vnity, peace, and concord: his quiet demeanor with his Chapter and associates in *Lincolne* being in disposition naturally cholericke: his religious care in performing solemne obsequies in funerals, his kissing of leapers, his great zeale to life contemplatiue, his great paine and chardge in building the church of *Lincolne* from the foundation; his carrying of stones to this monument vpon his owne shoulders, his severe administration of iustice, his gift of pro-

house, as some say, in Wiltshire: as others say, in the Dioces of Bathe and Wells. Fabia Chro. & Pet. a wi h faire words and covetousnesse they shall make merchandise of you.

Who liued a litle before

phesy, are withlike brevity by the same author registred,

His death and funerall.

Hee continued B. in the Sea of *Lincolne* some 15. or 16. yeares, 58. daies, and deceased this life at *London* the 17. of November in the raigne of *K. Iohn* as it shoulde seeme, about the 2. or 3. yeare of this kings raigne. Anno Domi. 1201. being at the time of his decease of the age of threescore yeares, or therabout. His body was honourably conveyed from *London*, where he deceased, to *Lincolne*: his funeralls were solemnely attended vpon all the way thither with great concourse of people through all the coasts by the which it was carried: he was buried in a Parliamēt time at *Lincolne*, *K. Iohn* and the K. of *Scots* then raigning being then present at the celebration of his obsequies, accompanied with Arch. & Bishops of the Realme, with many Earles, Barons, Abbotts, & great multitude of the Cōmon people. He was canonized to be a Saint by Pope *Honorius* the 3. An Do. 1280. Some 80. yeares or therabout after his decease his body was taken v p and shined solemnly.

*Observations vpon his life gathered out of Surinus
and the great Missall.*

The certaine time
and yeare
of his Canoniz. is
not noted.
Honorius,
the 3.
Sedit, An.
10. menses
8. who died
about A.D.
1227.
Platina de
vit Pont.
Onuph.
Chronico.

First in the whole discourse of his life I finde little mentio of Christs merits, & of the mysteries of the passio of our redemption, and of his infinite graces and mercies: that haue beene most abundantly powred vpon his church, wheras *S. Paul* in his 14. Epistles containing in summe of leaues a small volume, matter vnexplicable, hath in each chapter in some sort expressed sometimes at large & amply, somtimes in a word, every where pithily & to purpose, yea 500. times at the least the blessed name of Iesus may be quoted out of these Epistles. And yet the penner of this *S. Hughes* life hath scarce quoted in a long & verball discourse the name of Iesus once, neither hath he made any great mention of Christs merittes, neither of the great myllery

mystery of our redemption, which should be the scope that
 all that describe the Saints lives should principally ob-
 serve, & should be the worke that all writers in desciphe-
 ring Saints lives should onely aime at. For, in comparisō
 of Christs glory, I safely and sincerely may say with Ber-
 nard, *Quis credat pariter, si se dicat parturire radium, quem*
suscipit per fenestram: aut si gloriēter nubes quod imbrēs gene-
ravit, quis non irridat? Mihi liquido constat, nec de canalibus ori-
vi vivos aquarum, nec de labijs vel dentibus verba prudentia, et si
sensus ultra corporeus non attingat. Signa sanē in sanctis digna
 laude vel admiratione intueor, et in luce veritatis discutiens, pro-
 fectō reperio laudabile sive mirabilem alium apparere, atq; alium
 esse, et laudo Deum in sanctis eius. Sive sit Helisæus, siue ille magi-
 nus Helias, mortuorum viq; suscitatores, ipsi quidem suo nomi-
 nio, sed ministerio foris exhibent nobis nova et insueta. Deus
 verō in ipsis manens ipse facit opera: invisibilis et inaccessibilis in
 se, in suis spectabilis atq; mirabilis, qui facit mirabilia solus. Nec
 laus calami, laudabilis est pictura, sive scriptura; nec gloria lingua
 aut labiorum sermo bonus. Who will beleene the wall that saith is
 brought forth the Sunne became which it receiveth through the
 windowes? or who would not scoffe at the cloudes, if they vanste
 that they begate the Showres? I am fully perswaded, that neither
 rivers of water do rise out of the channells through which they rine,
 nor the wordes of wisdom out of the lippes and teeth which ut-
 ter them, although by any bodily sense wee can reach noe farther,
 & come to no other. If I see in the saints any thing worthy praise
 and admiration, examining it by the cleere light of truth, I verily
 finde that it is one who appeareth commendable and admirable,
 and another who is so indeede, and so I praise God in his Saints.
 Whether it be Elisæus, or that great Elias, both raisers of the dead,
 they indeede exhibite and shew unto vs apparently new and unac-
 customed miracles, not by their own authority, but by their ministe-
 ry. But it is God who abiding in them, doth these workes himselfe;
 God who in himselfe is invisible and unapproachable, but in his
 Ministers visible and wonderfull, doth these wonders alone.

Bernard, in
 Cant. Sermon.
 23.

Incide vera
Sicut Lip.
Laurent.
Surnus
Ioh. Molan.

Neither is landable writing or painting the praise of the pen or
pen^{full}. Nor good speech the glory of the tongue or lippes. If *Iacobus*
ae voragine, *Alaysius Lipomanus*, *Laurentius Surnus*, *Iohannes*
Molanus the Compilers of Legendes, and *Cardinal Ba-*
ronius now living, had observed this sentence of *Bernards*,
& had sayled within the compasse of this bright *Cynosura*,
they would not have troubled the world with so many i-
dle, superfluous, & fabulous discourses, in nature Apocry-
phall, to the Church vnprofitable, derogatory to the glo-
ry of Iesus Christ (as now they haue done) Christ being
the one only Sun of righteoulnes, in whose appearance al
the starres of heaven shine dimmely, and in some sort are
eclipsed.

2. Obserua. Secondly in all this Legend of Bishop *Hughes* life con-
taining eight large leaues in folio devided by 32. chapters
I finde the worde *Faith* but seldome mentioned, whereas
S. *Paul* in one onely Chapter to the *Hebreues* namely the
11. wherein he summarily describeth the life of the Patri-
archs of the old Testament, and concluding the matter of
all their story only in 40. verses, hath inferred the name of
faith at the least 24. times, so that in mine opinion the in-
serting of it by the B. Apostle in the life of the Fathers shi-
neth more gloriously to the eies of the faithfull, as a preci-
ous stone inclosed in a ring of gold glistereth in the eies of
any curious worldly beholder.

3. Obserua. Thirdly I obserue in this discourse certaine places of ho-
ly scripture wrested & abused by this Legendary penner,
inpertinently, dangerously alleadged, yea somewhat pre-
iudiciall to the person of our blessed Saviour, vnlesse they
be construed in better sense, which thing can hardly bee
admitted, the Author laying them downe in such sort as
he hath done: which sentences heere follow, and by vvay
of application are applied by the said writer vnto B. *Hughes*:
2. Sam 26. *Proficit puer spiritum sapientia & intellectus, ministrans velut al-*
2. Tim. 2. 5. *ter Samuel coram Domino, gratum Deo, & charum hominibus.*

Ths

The childe increased in the spirit of wisdom and understanding, ministering as another Samuell before the Lord, acceptable to God and beloved of men. *Erat ei ex toto voluntas in lege Domini, in qua meditabatur die & nocte, His whole will or minde was settled on the Law of the Lord, wherein he meditated day & night. Mens est cibum, ut faciam voluntatem patris mei qui est in caelis. It is my meate to doe the will of my Father which is in heaven. Egredissus es in salutem populi tui, in salutem cum Christo. Thou wentest forth to save thy people, to save the with thy Christ.* Which thing the Missall affirmeth *Secundum usum Sarum* that S. Hugh did heare the first night after hee was consecrated Bishop of *Lincolne*. To this might bee adioined certaine other thinges out of the Missall vnto which I referre them that haue leisure and are desirous to read them.

Fourthly being aduanced to the Bishoprick of *Lincolne* freely by *Henry* the king of *England* & honored by his sonnes *K. Richard* the 1. and *K. Iohn*, he opposed himselfe to such demaunds, requests, impositions, tributes, gratifications, which these Princes imposed vpon the subiects of this Realm, which how it doth agree with the saying of the Apostle in the 13 to the *Romans*, all faithfull Christians may easilie discern. Besides he behaued himselfe roughly and very rudely in much of his demeanure to the two first of the Princes, whereby it seemeth that the late memory of *Thomas Becket* Archbishops of *Canterbury* vvas imprelled deeply in him not without some applause of the clergy in those daies, amongst whome a vaine and idle versifier affixed vpon his herse at the time of his funerall this *Dysheeb* founding perilously and seditiously.

*Pontificum baculus, Monachorum norma, scholarum
Consulor, Regum malleum Hugo fuit.*

*A worthy schoole-founder, a Monks mirror true,
Prelates staffe, Monarchs mallet thou wast holy Hugh.*

Fiftly whereas the author of this Legend of the life of
St.

*Isai. II. v. 2.
Rom. I. v. 2
Iohn 4
Missal Lin
die S. Hugonis.
Haba. 3. 13.*

Obserua. 4.

*Rom 13.
Cui tribuitur,
tribuitur etiam
honorum, hono-
rati: cui ve-
ligat, velligat.
Tho. Becket
Obserue
whether
this Ver-
sifier regard-
ed the pre-
cept of the
Apostle in
the 13 to Ti-
mothy, and
the counsel*

that Saint
Peter gaue
to Christi-
ans in this
1. Epistle 2.
chapt. 13.
and ver. 14
*Regis malle-
re.*
Idle appli-
ed and ma-
laciouly.
1. Cor 14:
King Luci-
us.
Eletheuri-
us being
Pope An.
Domi 179.
Ioseph of
Arimathia.
Greg. Mag.
August in
Monachus
An Do. 566
Vide chro.
Bedæ
Gyl. de exci-
dio. Brit.
Polydor.
Virgil. hi-
storia An-
glie lib. 2.

S. Hugh hath mentioned many miracles effected by *S. Hugh*, partly in the time of his life, partly by his mediation to God (as the author saith) after the time of his death; you may easily find by the circumstance of these actions, according to time, place, & persons, the most of the things, if not all, specified of this argument either to be incredible, or ridiculous, or prodigious, or such as are monstrous, nothing resembling the nature of true miracles.

First for that the giste of miracles rather serueth for the that doe not beleue then doe beleue. In as much as our histories haue testified and verified that the Christian religion was receiued heere vniuersally in this Realme many hundred yeeres before *S. Hugh* was borne. *Miracula* (as *Gregory* saith) *necessaria erant in exordio Ecclesia* *Ut enim ad fidem cresceret multitudo credentium, miraculis fuerat nutrienda: quia et nos cum arbuscula plantamus, tandem eis aquam in fundimus quosque ea in terra iam coaluisse videmus: et si semel radiceem fixerint, irrigatio cessabit. Hinc est enim quod Paulus dicit: Lingua in signum sunt, non fidelibus, sed infidelibus. Habemus de his signis atque virtutibus que adhuc subtilius considerare debemus. Sancta quippe Ecclesia quoad spiritaliter facit, quod tunc per Apostolos corporaliter faciebat.* Miracles were needfull in the Infancie of the Church. For the multitude of the beleeuers, the more to grow and increase in faith, was to be nurst up with miracles, as men when they set grafts doe so long water them, untill they see them spring up & when once they be firmly rooted, they leane watering: & bece it is that *Paul* saith, Tongues serue for a signe, not for them that doe beleue, but for them that doe not beleue. Other signes & miracles we haue, which we are more diligently to marke: for the church doth now daily that spiritually, which it did then by the Apostles outwardly. Nay in *S. Austen*s time it seemeth the giftes of miracles were not so necessary, as may be gathered by these sentences quoted in his writings, *Inter fideles signa et prodigia non sunt necessaria, sed spes firma: Vnto the faithfull signes and miracles are not needfull,*
bns

but a strong beleefe. *Quisquis adhuc prodigia ut credat inquit,*
magnus est ipse prodigium, qui credente mundo non credit: Who-
ever duth yet for the seale of his faith secke for miracles, is him-
selfe a greates miracle, or rather monster, insomuch as the whole
world beleewing he remaineth incredulous. Let this suffice for
the first note of Bishop *Hughes* miracles. This point I cease
to discusse further in this place, in regard I am to handle by
Gods grace this Argument more at large hereafter, which
I am seriously inforced to debate, and to shew my minde
in (God willing) the *Vessers* of the next Act, partly by pro-
mise, partly for that a booke with a letter hath secretly bin
conveyed vnto me from a friend of one *Iohn Dorrel* Batche-
lor of Art in *Cambridge* in some sort solliciting me to mani-
fest my opinion heerein.

The second reason why I giue no credit to the miracles
ascribed by these Legendary writers to *S. Hugh*, is for that
they faile in probation, and of that forme of probation, in
those 12. conditions which the Church of *Rome* in matters
of such quality requireth, whereby the world may infalli-
bly be induced to belecue that they be true and vntained
miracles.

Thirdly I thinke that there is no credit to bee ascribed
to these miracles of Bishop *Hugh*, for that some of these
miracles, as I said, are foolish and ridiculous, some of them
are incredible & superstitious, all: of them meere repug-
nant to the sincere trueth of Gods holy word in the scrip-
tures inspired from aboue: as namely the tale of a mighty
big swan geniall to Bishop *Hugh*, for the which fiction the
Legedary writer deserueth the title of a *Doctor of the Whet-*
stone; which by a song prognosticated Bishop *Hughes* death
some few daies before his final departure. Some difference
there is betweene this *Legendary* & *Aristotle* in relation of
the singing of swannes. It is thought generally of learrned
men, that *Aristotle* reported an vntruth, when he saide the
swannes did accustomably sing before their owne death.

A De: editio
of Samuell
H:shnets
discourse a-
gainst ohn
Dorrel &c.
Vide prefa.
Anton. to-
mo histo 1.
in Bulla ca-
nonizata
Clement 7.
Ant part 3
titul 22 pa
ragraph. 3.

A Swanne
geniall to
S Hugh.

De hist ori
mal. 9. c. 12.

καὶ οὗτοι swannes are by nature ὁδίζον singers &c. Περὶ τῆς τα-
 λευτῆς μαλίστα ἑδύσεσσι, *They sing especially at their owne deatnes.*
 But this Swan of *Leucole* singing before anothers death,
 I thinke, may be reputed by most learned men a fiction,
 and a fable.

In the Sa-
 crament.
 Vitz Hago.
 Cap. 27.
 Aquil. part 3
 Quest. 76.
 Art. 8.

How superstitious those miracles are, that are ascribed
 to Bishop *Hugh*; and how dissonant from the sound word
 of faith, these two examples following may evidently de-
 monstrat to all that loue the truth. In the first wherof this
 Legendary-ographer mentioneth that our Savior Christ
 vouchsafed to appeare visibly very oft to *B. Hugh* in the
 shape of a most beautifull childe, a miracle devised by the
 schoole-mens invention to establish the verity of their
 fained Trāsubstantiation. His second miracle cōteined an
 appearāce of *S. Hugh* after his death to one of his friends,
 with whom hee conversed very familiarly in his life time,
 who was very desirous to know his estate after his depar-
 ture out this life, vnto who also, as this *Legēdary* reporteth,
 he resolved diuerse intricate questiōs, which this his fami-
 liar before was not able to conceiue, vntill he was instru-
 cted by the miraculous apparition of *B. Hugh* after his de-
 cease Who seeth not, that hath any tast of gods word, that
 this grosse fable directly contradicte the holy parable
 of our Saviour concerning *Dives & Abraham*, vnto who,
 as we knowe, the Patriarch replied, when he would haue
 one sent from the deade in this manner. *They haue Moses
 and the Prophets, if they will not heare Moses and the Prophets,
 neither will they be perswaded though one rise from the deade a-
 gaine.* This fiction I say also directly contradicte the cō-
 maundement of God in the 18. of *Deuteronomy*: *Let not
 there be among you one that taketh counsell of the dead.*

Luke. 16.
 29. 31.

Deuter. 18.
 V. 12.

Lucians
 fictions.

I do not doubt but the godly will thinke that the most
 of those miracles, which are attributed to *B. Hugh*, are in
 their own natures no better for truth, then some of *Lucians*
 fictions, for (that I may speake more pertinentely to the for-

mer.

mer name of a Mallet attributed parasitically to *B. Hugh*) then that fable of a Mallet was true, whō the *Liflanders* in the time of Paganisme did idolatrouly adore: which fabulous example I doe more willingly instance in, because a writer of their owne, to delight his auditory, hath recited it in this forme and order out of *Alexander Gargwin in descriptione Lithuania*. Some of the *Lithuanian* Idolators being asked this question, what the reason should bee why they honored for a God not onely trees, serpents, stars, ſū but also an iron Mallet of huge quantity, they made answer to them that made the demaund of them in this manner: We worship and adore this mallet for this reason. Vpon a time a prince of *Lithuan*y imprisoned the Sunne in a strong tower: for that certaine daies he did not discover the beames of his light vnto the people subiecte to that Clymate: herevpon *Aries Taurus Gemini* and the rest of the 12. *Signes* fearing that the world should loose the benefitt of the light of the sunne, providing this Mallet, with the force thereof brake downe the walles of this prison, & so by consequent released the sunne out of prison, that he might returne to the accustomed service of the world: for which benefite effected by this Mallet as the instrument, said these Idolators, we do yeeld this Mallet these signes of divine honor, thankfully acknowledging hereby what good our country hath since intertained by it. This fable of the Mallet may vvorthily equalize in mine opinion most of the fabulous narrations written of *B. Hugh*, and may bee reported vvith as greate credit, as many of them which this Legend, and such as the Myssal hath mentioned and proposed to the world.

Lastly lest it should be obiected that I deale not charitably with the dead, and that I censure peremptorily the writers of this Legend, and am over partial for the Protestantes glorye; it remaineth that I shoulde adioyne to this Treatise, what fruites of true holinesse, notwithstanding

Calvino
Lib 1. cap. 7
Alex. Garg.
index. Lith.

al this popish trumpery is specified by the fore-said writers concerning *B. Hugh*.

Last obser.
Against Symony and bribery.

It is written of him that he was advanced to his Bishopricke without any Simoniackal compact, & that in the Administration of that great office in the Church he was not blemished with bribery & Simony, which 2. abominations not only Rome, but other countries by professiō Christians how farre may be touched with, the Lord God knoweth: I pray God that these two filthy worms or *Gangrenas* mar not all in the ende. It seemed that hee reposed not any

What things shall be required in the day of iudgment of all Christians

great confidence of merite in Monastical life, as it appeareth by his answer that he made vnto certaine that highly cōmended the *Cartusian* institution of life, & discommended life secular. In the dreadful day of iudgment God will not aske of such as shall be presented before that glorious, righteous and iust tribunall whether they haue been in professiō Monkes, Friers, religious persons, Eremites, &c. but this whether they haue lived like good Christians, or not: whether their hearts haue beene beautified with charity, their mouths haue alwaies testified Gods verity, whether they haue kept their soules and bodies vessels to the holy Ghost in sanctification and chastity. It is saide also that he exhorted the sexe of women, with fervent and holy zeale to loue the Lorde, and to cleue to him, since the Saviour of the world disdained not to bee borne of a woman. When the extremity of his last sicknelle whervpon he deceased, approached, one spake vnto him of the day of iudgement: vnto whō he replied. That day shal not be to me a day of iudgement, but a day of grace and mercy.

A comfort for al faithful women.

The day of iudgment to the faithfull a day of comforte.

1. Cor 15. 10

These last observations I haue adioyned to the rest not to flatter the world, but to avoid all partiality in writing, not to ascribe any merite vnto *S. Hugh*, but only to shew what the grace of God hath wrought in him, exhorting Pellagian merit-mongers alwaies to perswade themselves that when they haue done all that they can, they bee but

Vnprofitable servant; that all things that mā hath, he hath receaved: that, *Every good thing, and every perfect gift is from above, and commeth downe from the father of lights: that, All our righteouseffe is as filth by clowes*: that only God is holy, and all men sinners &c.

Luke. 17.
1. Cor. 4. 7.
Esay 64. 6.

To those that shall take exception against the vnprofitable tediousnesse of this discourse, & perhaps will repute it nothing else but a mispending of time, pen, and paper, both to the writer laborious, & to the reader troublesome, I apollogize my selfe in this manner.

By this absolute narration of *B. Hughes* life I haue yeelded sufficient reason why I giue no approbation to the Minor specified in the obiection, and what good cause I haue to make some doubt alio of the Maior. Moreover by this diuers that knew no more of *B. Hughes* life (I wil not say as the old proverbe is then the dogge that lookt over Lincolne, but) then those that the Apostle saith, *neither know what they speake, neither whereof they affirme*, might be better instructed, and giue ouer vaine attending and listning to old wiuers fables, wherewith the kingdome of darknesse in the time of darknes was vpheld. For at that time the darknes was like the darknesse of Egypt specified in the 10. of Exodus 22. & 23. ver. And lastly, that I might shew that all glory is to be given to God; and that all men are sinners.

Note.

An English
by-woorde.

1. Tim. 1. 7.

Exo. 10. 22.

23.

Rev. 16. 10:

The angel

powring

his viſiſp

the threne

of the beast

&c

The ſume

of the aun-

ſwer to the

third gene-

ral Accuſa-

tion.

About An-

Dom. 1219

An. part 31

tit. 22 his

verbis Vo-

tuores coſi

&c.

It reſteth now that I ſhoulde ſummarily anſwere each point of this third general Accuſatiō, accordingly as they are laid downe in the premiſes ſyllogiſtically.

Fiſt I anſwere that the canonization of Saints as it was vſed in the time of *Honorius* the third, and as it is now ac- cuſtomably praſtiz'd, hath no warrant out of holy ſcrip- tures, neither out of the Synagogue before Chriſt our Lord his Nativity, neither out of the ancient Primitiue church. The prooſes that *Antoninus* alleadgerh for it are meere allegoricall, and very vnſufficient, no waies able to hold water, no more then thoſe broken ceſteines, which

here. 2. 13. the prophet *Jeremy* hath spoken of in his 2. Chapter, nei-
Bell. Tom. ther are those things of any greater moment which *Cardi-*
2. Cont *nall Bellarmine* hath newly turbished concerning this argu-
general. 7. ment of canonization of Saints. But I omit this, partly be-
lib. 1. c. 8 9. cause it doth imply divers questions pertaining *ad plenitu-*
dinem potestatis Papae, to the fulnesse of the Popes *sovereigne powe-*
er, partly for that it concurrerh with those examinations
and confutations that appertaine to those whosoever doe
professe in writing, and haue begonne to antwere *Bellar-*
minus his controversies; which, God giving me life and lea-
sure I will doe my best endeavor in, & principally for thar,
to such that are already instructed in the groundes of *fi-*
cere religion, these doctrines of men are by one blast of
Gods holy spirit in the twinkling of an eie confounded
and brought to nothing.

Secondly admit that *B. Hugh* was regularly canonized
by Pope *Honorius* the 3. yet it is no good consequent, that
the solemne office Ecclesiasticall of the Church of *Engl.* and
the 17. of November is any prejudice at all to *B. Hugh*: no
more then the solemnization of *B. Hugbes* service is pre-
judiciall to greater Saints then he was by their owne testi-
mony. For that selfe-same day there is in the universall
Church also a sacred celebrity of many other Confessors
or Saintsnamely, of *Gregorius Thaumaturgicus*, of *Dionysius*,
Gregorius Turonensis, and others, which are holden by the
church of *Rome* Saints of greater merite, learning, integri-
ty, miraculous workes then *B. Hugh*.

Thirdly I answer negatively to the Minor, and vwill
God willing demonstrate that this Accuser herein mali-
tiously playeth the part of a slye Sophist, namely in this
forme. The solemne celebrity of *Q. Elizabeth* Coronation
day and the sacred Church office that day performed is
the cause why *B. Hugbes* festivall day service and honour
that day is neglected. And that all the force of this malici-
ous accusation consisteth of no other foundation materi-
ally

Baron. 17.
November
Visuardus.
Max.

ally, then a sophistical fallacy tearmed by *Aristotle* *τὸ πρῶτον αἰτιῶν* &c. which then is vsed, when that which in no sorte is cause of any thing, is assigned and repured to be cause of such an effect that it never prodced. How true my answer is these reasons following may perspicuously & sufficiently satisfie all indifferent readers to their content.

Aristot.
Elench.

About the 12. yeare of the Reigne of her Excellency was the first practize of the publike solemnization of this day, & (as farre forth as I can heare, or can by any diligent inquiry learne) the first publike celebrity of it was instituted in *Oxford* (by *D. Cooper* being the there Vicechauncelour after *B. of Lincoln*, and by remoue from thence *B. of Winchester*) from whence this institution flowed by a voluntary current over all this Realme, not without the secret motion of Gods holy spirit, I doubt nor, and to the great comfort of all true English hearts. The continuall observation of which ceremony since hath not bene imposed vpon the church of England by any Ecclesiasticall decree, neyther prescribed by any Canon of the Church: but hath bin meere voluntarily continued by the religious and dutifull subiects of this Realme in their thankfulnessse to God, and in their perfit zeale, tending her Maiesties preservation in desiring the cōtinuance therof to Gods glory, & the good of the church and common wealth of England. Herevpon it is evident that since this office begā only to be practised the 17. of November the 12. yeare of her Highnesse reigne, and not before; the solempne celebrities performed the 17. of November were no more cause why *B. Hughes* festivity is not now remembred in this Realme; no more cause, I say, then the drinking of *Aesops* Lambe of the streame water twelue miles beneath the spring or fountaine, was the occasion why the wolfe at the well head did drinke puddle or muddy water. especially *B. Hughes* superstitious festivity being abrogated at the least 12. yeares before by publicke authority of the church of England vpon

Ann. Regn.
Reg. Elizabe. 12.
The time of the beginning of the celebrity of the 17. of November.
D. Coop. Vicechan. in the Vniuersity of Oxford.

Aesopi fabula.

just

Ezekias
breaking
the brazen
serpents.
2. King. 18. 4

just cause, and sufficient warrant out of Gods word: yea & all the raigne of *K. Edward*, and part of the Raigne of *K. Henry* the 8 her Highnesse Father; who by the grace of God now raigneth, and whome I beseech God long to continue in this Regiment to his glory, to the good of his church, & the great comfort of all true subiects of this flourishing Realme.

Each part of the Minor having bin answered sufficiently, if any man shal here propose to me this interrogatory, what in my opinion I thinke of *B. Hughes* salvation in regard of the premises? First I breesely answer that I find no reason why *B. Hugh* in sacred Canonization should haue a day designed to his celebrity before many thousands of Christians not once noted by the church of *Rome*, since it is evident that the 13. ve. of the 14. of the Reve. may be applied truly to many thousands of the faithful that haue been, and are omitted in the Romish Catalogue.

1 Cor 13.
v. 11. 12. 1.
14. 15.

Let the
Christian
Reader assure him-
selfe that
this place
maketh no-
thing for
doctrine of
Purgatory
being right-
ly expound-
ed, and
faithfully
interpreted
according
to the ana-
logy of
faith.

Next admit that *B. Hughes* Canonization were in the institution tollerable to be observed festiually: yet it is no good reason that now in like manner the office of that day, being polluted with much superstition, should also in this light of the Gospell be remembered in like sort as it was before.

For mine opinion of his salvation I referre my selfe to Gods only knowledge herein, and hoping the best, proposing to my selfe in all such cases to wade no further in a question of such quality, then the rule of the B. Apostle hath taught me in the 1. to the Cor. 3. 11. *For other foundation can no man lay, then that which is laid, which is Iesus Christ.* 12. *And if any man build on this foundation gold, silver, precious stones, timber, hay or stubble.* 13. *Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall trie every mans worke of what sort it is.* 14. *If any mans worke, that he hath built upon abide, he shall receive wages.* 15. *If any mans worke burne, he shall lose, but hee shall*

shall be safe himselfe: nevertheless as it were by the fire.

Having ended the discourse of the life of *B. Hugh*, and having answered the third generall accusation, it remaineth that I should breecfly repeate the sume of it syllogistically, thereby to establish the validity of my aunswere, which in this forme I propose.

That church-service which worketh among Christian people no contempt or forgetfulnesse of any Saint faithfully canonized by the true church of God, and vvholly tendeth to no other end, but to glorifie G O D, is allowable &c.

The retort-
ing of the
argument.

But the solemnization of *Q. Elizabeths* holy day, namely the 17. of November, worketh among Christian people noe neglect of any Saint truly canonized &c, noe not of *Hugh* sometimes *B. of Lincolne*.

As it is com-
monly cal-
led &c.

Ergo The solemnization of *Q. Elizabeths* holy day name lie the 17. of November is allowable, &c.

The fourth generall Accusation.

That church-service, and those exercises and disportes that are materially foolish, meere parasiticall, and spiced with flattery, which reduce men backe againe to the fearful abomination of heathenish Idolatrie, longe since abolished, and confounded, and hissed out of the worlde by the light of the glorious gospell of Iesus Christ, are not to be tolerated in any Christian common wealth.

But the church service, and exercise now yearly used in England are of the nature specified in the Maior.

Ergo the church-service and exercises now yearly used in England the 17. of November are not to be tolerated in any Christian common-wealth. The contriver of this Accusation is *W. Reynolds* in the booke marginally cyted in these wordes: *Eadem perversitate natales Reginae & die n-
annuum, quo primus ad regni gubernacula assumpta est, ingenti-*

Calvinus
lib 2 p. 348
Note his
worde.

Over-
thwart in
plaine Eng
lish.

Let them
looke whe-
ther their
Carnivals
or Bacha-
nalia open
not a win-
dowe to
Paganisme
and their
ludels to
Iudaisme.

Note that
Papists doe
rely ever
vpon ho-
nour to
the dead.

*fus pyrii, & lato publicoq, campanarum sonitu per omnes regi-
ones civitatis, & pagos festiue celebratis &c.* with like preposse-
rom aver sence or crossing humor, the Protestants in England so
lemnize the 7. of September being the day of their *Queenes*
Nativity or birth; and the day wherein she first obtained in her
right by lawfull descent the honor of the crowne of England, & was
proclaimed *Queene* with great Bone-fires, with full ringing of
Bells throughout all Shires, Citties, and Parishes of that Realme
&c. If any one shoulde doe the like on the feast of Christs
Nativity, the Nativity of his Mother, on the day of Christs
Ascension, or the day of the B. Virgines Assumption, hee
should be repured by and by a person superstitious, a Pa-
pist, a man ill affected to the Queene, and an enemy to
the reformed religion, besides certainty of imprisonment
for his demeanure, fro whence he should not be dismissed
till he haue payed a good fine. These actions are very pre-
posterously and crossely managed by that English nation
at these times. For who can by this but evidently see and
finde, that this church office is no braunch of true religion,
but a blossome of foolish and ridiculous flattery reducing
the practizers hereof backe againe to the broad hie way
of heathnishi Paganisme, derived first from such springs
& fountaines originally; namely by subiects honoring their
Princes in those daies, *Jupiter, Mars, Hercules*, with such
outward ceremonies and ensignes of honor, by whose in-
dustrious inventions and attempts they attained some
worldly profites, or advancements. VVhich honours &
celebrities notwithstanding with greater reason, and with
lesse opinion of flattery, and in better discretion might be
yeelded, attributed, and performed rather to them that are
deade and departed hence, then to such as doe presently
live, when such celebrities are performed to their honours
or to congratulate or applaud them.

To averre the truth of this, this Accuser marginally al-
ledgeth and quoteth the 14. 15. 16. 17. verses of the 14.
chap.

chap. of the booke of *Wisdom*. 14. *When a Father mourned greivously for his sonne that was taken away suddainly, he made an image for him that was once dead, whom now he worshippeth as a God, and ydained to his serwautes ceremonies and sacrifices.* 15. *Tens by procelle of time this wicked custome prevaile, and was kept as a law, & idoles were worshipped by the commandment of Tians.* 16. *As for those that were so farre of that men might not worshipping them presently, they did counterfett the visage that was farre of, and did make a gorgeous image of a king whome they would honor, that they might by all meanes flatter him that was absent, as though he had bene present. Againe the ambition of the craftesmen thrust forward the ignorant to increase the superstition.*

Wisdem^e
14. 14 15
16. 17 &c.

Answer to the accusation.

Summarily I answer in this forme, to this 4. generall accusation.

Obserue first of all that this Accuser vniteth and cōioyneth together the day of the Queenes Nativity, and the day of her Highnesse attaining of the Imperiall crowne of this Realme. *Nicholau Saunders* calleth the first of them the day of her Nativity, the other the day of her Inauguration or Coronation. And although that the rites of her Highnes Coronation actually were performed in Ianuary following: yet in this discourse the 17. of Novēber is continually nominated the day of the Coronation, first for that I follow *Sanders de Schism*. Pag. 302. who doth call the 17. of November *diem inaugurationis R.* Secondly for that al our solemne celebrities are performed that day. Thirdly for that, that day is called so vually by the common people of this land. Fourthly and lastly for that in lineall and lawfull descent of her famous progenitors, God gaue vpon that day being the 17. of November. Q. Elizabeth the scepter of the Crowne of Englād, her siller Mary being decea-

*Dies nativ.
et inaugura-
tionis. Vni-
ted by the
Accuser
heere.
Saunders
de Schisma
te. Pa. 302.
The foimall
day of Q.
Elizabeths
investing &
coronation
was in Ia-
nuary fol-
lowing the
15 day.
The right
of her Co-
ronation
materially,
and accord-
ing to the
initial peri-
od begin-
ning the 17
of Novem-
ber Ann. D.
1558.*

2. Observa-
tion.

fed about 4. of the clocke that present morning.

Secondly obserue how cunningly this Accuser hath interlaced the feast of Christs Nativity and Ascension with the cōtroverfed feasts, & by the Protestants abrogated, to wit, the feilivities of the Nativity, & Assumption of the B. Virgine. In this imitating that custome which seditious citizens vsually practise, who to make their ovne partes

Mar Tull.
Lib 4. Aca
Quart.

good, bluish not to abuse the names of persons of approved honesty and behaviour, as though such had bene Patrons of that tumultuous sedition, wherof the saide rebells are onely authors. So in this action, namely the celebrite of the Nativity and Ascension of our Saviour *Iesus Christ*, the feilivity of the B. Virgine & her Assum. are adjoined by the adversaries; for that they hope by this sophisme to make the one as simoprly to runne for currant, as the other, knowing well that the church of England obserueth the two first ordinarily and religiously, and that by good authority the saide Church hath abrogated the two latter.

Arist lib 1
cap 4
Elen. h. so.
philist

Ta πλίστω
ἐρωτήματα
ἐν ποσὶ
Μυλτα in v-
no rogare.

2. Reg c 18
v 4 Vide
Bue censur
in rdinit
Ecclie Ang.
Fest in ho-
die in Ang.
obs Cata-
log Pa 494

Thirdly obserue how this Accuser taketh exception against the ringing of bells that day, the bone-fires, and other signes of ioy vsed by the faithfull people of the land, what other exercises he meaneth I know not, vnlasse the triumphs vsed now yeerely before White-Hall come into the bedroll of these signes of ioy, which for these 3. reasons he taketh exception against.

3 Obser.
Animad
primus hu-
nus testij
membri.

First that these exercises open a window to reduce people backe againe to heathenish Paganisme, extinguished already by the light of the gospel.

2 An 3 mē-
bri
3 an 3 mē-
bri

The second exception is, that these actions or celebrities are meere parasitical devises, and voide of religion, as they are performed in this Realme.

Thirdly that these celebrities haue no better ground, then the idolatrous rites and pastimes exhibited by the Heathen to *Iupiter, Mars, Hercules, &c.*

Fourthly

Fourthly obserue here how hee proveth this by places collected out of the booke of *Wisdom* cap. 14. v. 14. 15. 16. 17. which I have cited before.

Fiftly if any Catholicke should doe this vpon the festi-
val daies of our Saviour his Nativity, the B. Virgins Nati-
vity, or Assumption, hee should be thought of the Eng-
lish nation now adaies to be

1. *A superstitious Papist.*
2. *A person ill affected to the Queens.*
3. *An enemy to the Gospell of Iesuu Christ.*
4. *That he should therefore not only endure imprison-
ment, but should be scised at a great fine.*

The first cavillation is concerning the ringing of Bells,
and bonefires made that day through this Realme in di-
vers places.

Concerning the first I deny not but that the 17. of No-
venber in all Parishes of this Realme, or in most, there is
great professe of ringing. This accusation is also rouch-
ed in the former place cited by *Nicholau Sanders*, & welmost
in the same maner: *Quaestio ratione &c.* At the time of the
alteration of religion Bells were reserved by publike au-
thority in the Churches of England, that at what time so-
ever the Q. should passe through any city, or country, or
parish, shee might be receiued with greater ioy & applause
of people But especially & principally Bells were reserved,
that the feast of her Nativity, and the day of her Highnes
comming to the crowne might bee celebrated with greater
honour and triumph.

To them both I answer in this sort: and namely first to
Sanders. I marvelle how privy *Sanders* was to the Queenes
minde, and to the minde of the Convocation and Parliam-
ent then called. Besides I marvelle what remembrance
he had, when hee wrote this, of that place specified by our
Saviour in the 7. of *S. Matthew*. *Judge not, and you shall not be
judged*: & how well he followed the counsel of those pla-

4. Observa.

5. Observa.

If this cen-
surer had
ioyned bag
pipes with
Bells, &
might have
served the
former An-
onymitt
Legendaio
grapher in
his recitall
of B. Hughs
life:
Saunders
de Scisma-
tic: Pag: 302

Mat: 7: 1

Rom. 13.
 1. Tim. 2.
 1. Pet. 2.
 Honour to
 whom ho-
 nor belon-
 geth.
 Exo. 28. 34.
 35.
 Elias Levit.
 Thisb
 Helych. le-
 xicon.
 Phavorin.
 Lexicon.
 Duran rat.
 divin. offic.
 lib. 1. cap. 4.
 observet
 veth fixe
 kindes of
 bells.
 1 Squilla.
 2. Cimbali.
 3. Nola.
 4. Nolula.
 5. Cāpana.
 6. Sium.
 Vide Holpi-
 niā de orig.
 Camp. c. 14.
 libri de ori-
 gine tēplo-
 su n.
 Iosep lib. 3.
 c. 11. Antiq.
 Iudai Ioh.
 Belet de
 expli divin
 offic. ca. 24.
 Sophocles
 in Aiac.

ces before specially cited out of the 12. to the Romaines
 1. Tim. 2. 1. 1. Pet. 2. I mervaille what honour *N. Saunders*
 performed to his Sovereigne, when he wrote this, which I
 have briefly mentioned here.

Secondly I aunswere the maine accusation in this sort;
 which I shall more perfectly by Gods grace accomplish, if
 with patience you will beare with me, if summarily I doe
 recapitulate some points of the things specified in this ac-
 culation; and first of Bels. Bels in Heb-ew are named
 כֶּסֶס radically signifying *contundi, concuti, percelli*, hereupon
 fitly *כֶּסֶס* is laide a *percussione nomen habere*. In the *Chaldee*
 tongue it is nominated כַּזְזִיד *Eliam levitum in T lybe*. In
 Greeke *κρόσσος*; yet it should seeme by *He γ-βιν* that it is
 not alwaies taken for a Bell, but sometimes for a subiect of
 like condition: *κρόσσον, πάλιν γ-βιν, κρόσσον, κρόσσον*, a trumpet,
 or a sounding Cymbal. *Phavorinus* in the word *κρόσσον*, gi-
 veth a pretty Etymologie of it, *προς τὸ ἐν τῷ κροτῶν ἐδεν*,
 when it moueth, it singeth, or foundeth. Some other signi-
 fications *κρόσσον* hath in Greeke, wherein the Reader
 may bee instructed in the places marginally cited, where
 he shall finde them sufficiently described. In Latine, Bels
 are named *Campana*, or *Nola*. The one the greater, the la-
 ter the smaller sorts: *Durandus* defineth them in this sort:
Campana sunt vasa aenea in Nola Campanie primum inventa;
significativa is left out. *Maiores vasa dicuntur Campana, a Cā-*
pania regione, minora Nola, a Nola civitate. Bels are brazen ves-
 sels first invented in *Nola* a city in the country of *Campania*. The
 greater vessels are called greater bells, taking their names of the
 whole region *Campania*; the lesser are called little bells, taking their
 names of *Nola* a city in the said country. Another defineth the
 in this order, *Campana instrumentum ad pulsandum idoneum.*
A bell is an instrument fit for ringing. In which note there
 wants also *ad significandum*. The time of the invention of
 Bels in generallis of great antiquity, as it appeareth by
Moses Exod. 28. and by *Ioseph lib. 3. Antiqui. cap. 11.* This

in generall only, it shoud sceme the Greekes had them in
some vse. But I suppose they were only smal Bells, *Sephecles*
in *Aux* attributeth it is Epithet to them καὶ ὡς χαλκῆς
The br. sen. mouth Bell. In *S. Hieron*s time it should sceme
that they were also vsed, whose words are these, writing ad
Eustochium: *quo: sū. Cum panna in claustris pulsabunt* How long
shall the bell be rung in the cloister. But concerning these huge
bells now vsed in Churches to cal people togither to diuine
service, and to some other rites Ecclesiasticall and Civill;
the practise of them beganne but in the later times of the
Church in respect of Christs Incarnation, as some say by
Paulinus Bishop of *Nola Ann. Dom. 420.* or about the year
of the Lorde 610. The invention of them seruerh fitly for
many Ecclesiasticall and Civill vles. *Gilbertus Cognatus* in
his 4. booke of narrations affirmeth, that the good Bish. of
Nola in Italy *Paulinus* caused them first to be vsed in that
sort as they bee now; namely that they shoulde serue for
signes to call all the inhabitantes farre and neere in a cer-
taine compasse to sermons, or diuine service: which opini-
on I dare not gaine say, only thus I doe asseuere by suppo-
sall, and by good probability, & by the opinion of men of
great learning, that the first vse of bells serued to that end,
euer since their inuentiō amongst Christians, vnto which
the silver trūpets, in *Moyes Numeri* the 10. (specified were
ordained by Gods commandement, some few particulars
of time and place excepted. Those silver trumpets prescri-
bed to *Moyes* in the time of the Law seruing for 4. vses:
1. *Ad convocandum multitudinem.* 2. *Ad movendum castra.*
3. *Ad bella.* 4. *Ad festa.* 1. To assemble *Israel.* 2. To the removal
of tents. 3. To proclaime times of warre. 4. To signifie the certaine
seasons of the solemne feasts. Lastly, concerning tealls in this
manner they were vsed. *Si quando habebis gaudium, & dies*
festas, & calendar caveis tubis, &c. Alfo in the daies of your glad
nesse, and in your feast daies, and in the beginning of your moneths,
ye shall blow the trumpets over your burnt sacrifices, and over
your

Χαλκῆς καὶ ὡς...

S Hieron.
ad Eusto-
chium.
Vide Vinc
spe hi 123.
Thuc. l. 39:
Phir: Symp
4:

Paulinus
the inv'er
of bel: as
some say, &
as the epi-
thet of the
name of
Nola infor-
ceth:
Gilbertus
Cognat. l. 4
Narration:
historiam
lupi Epif.
Aurel: per-
terit. facien-
tis hac arte
exercitum
Reg. Gall:
Cloth: qui
Aur: obser:
Hug: Car: d:
10: c. in Nū:

Numeri: 10
Silver trum-
pets served
for 4: vles.

Conradus
Pellicanus
in Numer.

your peace offerings, that they may be a remembrance for you before your God, I am the Lord your God. Which words Pelican learnedly paraphraseth and expoundeth in this manner, *Etiā in laetitijs, ac laetitijjs solennitatū utebantur Iſraelitae tubis, velut nos Campanis; in sacrificijs quoq; &c. ceremonijs eiusmodi non solum delectabatur populus, sed iuvabatur, & ordinabatur.* The Hebrew readeth it &c. *cornos ubi Et in die laetitia vestra.* Which sense also the Thargum of Onkelos followeth

Tharg:son:
72: Interp:

eth sincerely, the Septuaginte Interpreters coloring also in materiality in this forme of reading *ἡ τὰς ἡμέρας τῶν ἑορτῶν ἡμῶν.* Pelican may be thus Englished: *In the festi-
vall daies of solemnities, and in the festiuities of their sacred cele-
brities, the children of Iſraell did use trumpets, in such forme as
we doe now use bells, with which, and such like ceremonies the peo-
ple was delighted, recreated, and disciplinarily ordered.* By this I
gather, that since by the validity of these places bells haue
both a ceremonious, and a civill vse, as the trumpets pre-
scribed to *Moyſes* by God had; that this aduersary wrong-
fully chargeth the church & common wealth of England
for these actions before specified, namely for ringing year-
ly the 17. of November in these times, and in performing
other outward services in honour of her Highnesse Coro-
nation, being a signe of their inward ioy of heart. And this
I doubt not, by Gods grace, shall clearly appeare by the
issue of the answers consequent. The making of bones
fires, or any other exercises in regard of our publike ioy
that day demonstrated, performed, in honour of her
Highnesse, and nameley Countesse Triumphes, which que-
stionlesse are repined at secretly by the aduerser parte; I
bind vp all these in one bundle, & reckon them vnder one
head: ~~which~~ since they be vsed by the people of this land,
only as significant arguments to expresse their sincere af-
fections in ioy to their Soueraigne nowe reigning, in re-
gard of the manifold blessings that haue bene powred
pietiously vpo this flourishing Realme ever since *Q. Eliza-*

both receaved from God the regall scepter therof: And si-
 thence ringing of Belles, making of bonafires, running at
 Tilt some hundred years agoe haue bin reputed to-kens
 of ioy in matters of like nature (as former ages report) & ar
 vsed this day by the aduersaries themselues, and such as
 applaude their doings in other countreys, and exhibited
 in the honour of those Princes, vnder whom they liue in
 farre greater measure outwardly. Yet because their prin-
 cipall obiection is against the English ringing in honor of
 her Highnesse Inauguration day the 17. of November; I
 breefly inquire this of the Accuser, omitting all superstiti-
 ous & impious practizes cōcerning Bells in their churches
 dayly vsed vpon cause offred concerning the baptizing of
 Bells, the blessing of Bells, their hope by ringing of Belles
 to disperse tempests, to extinguish lightnings, to driue a-
 way euill spirits &c. I desire the to answere to this pointe,
whether Belles haue a ciuill vse or not? if they haue, vvhich
 they cannot deny, if Bells, I say, succeeded in the place of
 the trumpetts in *Moses*, why may they not bee runge in
signum letitiae for a signe of ioy, as the trumpets were sounded
 in *Moses* time? since the nature of the affection *letitia*
letitia in Hebrew is such that it must needes, *effert*
in praesenti bono triumph in her present happinesse. And since,
 as *Rupertus* hath obserued in the former place, it is natural
 to the minde of man to be ravished with great ioy by the
 notes and harmony of musicke (which thing Belles well rūg
 commonly effect in mens harts, first being wel tuned by a
 skilfull Artizan, and experimentall practitioner) herev-
 pon I may truly and sincerely inferre, that whereas this
 this Accuser, as I haue obserued in the animadversion pre-
 mised, termeth the performances of these solemnizations
 and celebrities actions or fruits not of Religion, but ser-
 uices of foolish parasitical ridiculous flattery &c. that in this
 vehemency of bitternesse he doth either vnadvisedly pa-
 tronize barbarous, stoicall impassibility: or that his hearte,

Rome?
 Antwerpe?
 Paris &c

Lib Ponti-
 fical vide
 Iohn Bren-
 apol conf.
 Wiken. c.

Du and Lr.
 rationat. di-
 uin. officioz.

M. Tullius
 Tule. . . La-
 titia vche-
 menter ap-
 petuus le
 effertens in
 praesenti
 bono. By all
 convenient
 figures.
 Rupertus
 Abbas.

Question:
 Tuscule 14.

when he wrote this, was possessed with the spirit of an incurable vicer of malice and envy. I may adioyne hereunto, how vncharitably and viperously this aduersary endeoureth by these wordes to blemish the greatest parte of this flourishing kingdome wherein he was borne and bred, with the slowre sweere poyson, and invenomed baite and by consequent blotte of servile or Gnathonicall flattery.

Wheras in the 3. animadversion he affirmeth that these solemnizations and celebrities haue noe better grounds then those games and pastimes exhibited by the Heathen to *Iupiter, Mars, Hercules:* and to heathenish Idolatrie &c. I would willingly learne by what Induction, reason, Argument, or testimony the Accuser can averre it: since honest mirth is an affection in her selfe irreprehensible, vvhich Christian religion hath ever honoured, never condēned, so that extravagantly it doth not rang out of those bounds, which the holy scripture hath prefixed vnto it; since these ringing of Bells, who succeeded the vse of silver trumpets, had no originall in Paganisme, but among faithfull Christians, and hath beene onely vsed by them vniuersally: since the greatest & strongest nation now knowne in the world this day, namely the Turkes, abhorreth frō all practise of Bells, and cast them out of their *Mosques*, vvhich thy devote to their Mahumetry (as this Accuser hath other wise insinuated in these wordes cited out of *Baribelmans* George: *Habent Turca templa satis ampla, in quibus nullas prorsus imagines vidi &c. In ista templum turru est mira altitudo, quam eorum sacerdos tempore orationis ascendens &c, voce alia &c. hac verba repetit, Venite ad orationem.* The Turkes haue temples large enough, in the which I sawe noe images at all: Besides the church or temple there is a tower of a marvellous height, the which the Priest ascending in the time of service with a lowde voice repeats these wordes: Come vnto prayer. To this comforteth that vvhich another hath alleadged in expresse wordes; *Campanis Turca non vniuntur. The Turkes vse no Bells:*

*Iupiter.
Mars.
Hercules.
Olympia.
Nemari
Iudi Martiales.*

*Caluinour.
Lib. 2.*

*By the
Priests crying it appeareth they haue no Bells at all.
Jo locus.
Meig.
In retergrinatione Hierosolymitana.*

yet nevertheless they doe vse *Campanibus steeles*, or Bell-frees, in places neere adioyning to their *Mosquys*, or temples) since also Bonfires in signes of ioy may bee warranted by the ancient & dayly practise of this honorable Realme, since courly and triumphant disports well vsed their own Canonists cannot iustly dissallow: since their *Carniuales* yeare by yeare, and in their late *Sublees* in honour of their Pope, and severall Princes, at Rome, and in other Romish Iurisdinctions these or such like celebrities have bene solemnelly performed, and are ready vpon every small vanity to be renewed.

Yea (saith the Accuser) but it shall bee proued out of the booke of *Wisdoms*, that these celebrities by you performed are of this nature, namely meeere Idolatrous. I answer to this in this sort; I desire to know by what validity of Argument the adversary can inforce this. Summarilie (saith the Accuser) I proue it by these verses before cited. Pardon me (Accuser) I find not that this issue may be proved out of the verses marginallie quoted: nay, I finde rather that these verses viterlie confound the Idolatrous Imaginerie daily in your Church to Gods greate dishonour practised, & defended. But, omitting that argumēt, I onlie at this time examine how aptlie the nature & circumstance of this place concerning the matter betweene mee and the Accuser travized doth agree.

The publike exercises vsed in the church & commonwealth of England are either *Ecclesiasticall*, or *Ciuill*, as it appeareth in the first reason. The *Ecclesiasticall* solemnities (as it is proved in the answer to the first Accusation) haue warrant out of Gods word, & by approved practise of the church. The *Ciuill* exercises & celebrities publike, are these; Ringing of Bells, Bone-fires, Triumphes &c. I demand now what coherence there is betweene these actions before nominated, and those that are mentioned in the 14. of the booke of *Wisedome*, which in this forme

Lib Sapientie c. 14. v. 14. 15. 16. 17

are specified?

Sap. 14 v. 14 - The first part of that place breefly toucheth how a father made an image for his sonne that was suddenly taken away, whome now he worshippeth as a God, and ordeined to his seruantes ceremonies and sacrifices.

Gi bertu
Cognat.
suppoeth
this father
to be Nim.
that Giat of
Babilō, who
whe hee
had lost in
such maner
his sonne
Iupiter Be-
lus, orde-
ned those
things in
this place
specified.
But whēce
Gil. cor. asse-
vereth this
I know not.
For nei-
ther Bero-
sus hath it,
neither
Mecast. For
they shewe
that Belus
reigned af-
ter hi Fa-
ther, vnles
Nimrod had another sonne of that name. I omitte heere Ios. Scal. censure & Pos-
seu. Lib. 1. Bibliothec. of those bookes: the latter borrowing it out of Melch. Cane
Lib. de humani histor. Robert Holcot in his prelectiō. Pret. 164. vpon that place
affirmeth that this Fathers name was Syrophanis a rich Egyptian &c. Sy-
rophanis familia in adulatione Domini flores cūserbat Idolo, coronas plectebat,
odoramenta succendebat: Rei etiam ad simulachra iugientes veniam sunt
adepti.

In the 15. verse it is laide, that in procelle of time this wicked custome prevailed, and Idolls vvere worshipped by the commaundment of Tirants.

In the 16. verse it is specified that such as were a farre of, and might not worshippe them in presence, did draw a counterfeite resembling in Phisio- nomy the feature of the person absent, deliniating it to the gorgeous Image of a king.

In the 17. vers. it is also specified of the Craftsmen, who thrust forwardes the ignorant to increase superstition.

I beseech thee, Christian Reader, what coherence is this betwene these 2. kindes of Actions & what correspon-
dence or resemblance? First it is manifest, that by no direct
course of Reasoning one thing here is by necessary illation
consequent to the other: This place of *Wisdomes* material'y
sheweth, whence originally Idolatry issued: our actions
that day Ecclesiasticall only are directed to Gods service,
& haue sincere warrant out of Gods word &c. as I haue be-
fore proved. in this narratiō a father prescribeth Idolatrous
ceremonies & sacrifices to bee performed. In our Act the
17. of Novēb. there is no prescriptiō vsed; al things are vo-
luntarily done cōcerning the outward performāce. Theirs

either

either effected for feare, or for flattery: ours warranted by holy and Christian duety, and meereley deuide of flattery, as it hath beene before proved, vnlesse this Acc. were a searcher of mens harts, and knew their thoughts, which is onely appropriate to God, and to his infinite Maiesly.

God only
being a
knower of
the hearte.

Apoc. 2. 23.

But admitte that there were a Resemblance, or a mutuall correspondency betweene those two Actions; yet wee know in all reasoning, similitudes proue nothing, but serue onely to illustrate, as perhappes this way *Rome*, and *Babylon* are in cotrespondency, the Actions of *Rome*, and the Actions of *Babylon*: the confusion of *Rome*, & the confusion of *Babylon*: the marchants of *Rome*, and the marchants of *Babylon*: the vpholders of *Rome*, & the vpholders of *Babylon*: the people of *Rome*, and the waters of *Babylon*: the cuppe of abomination that the vvhore of *Babilo* made: the Princes of the earth drunke with, & the cuppe of the Pope: the desolation that was in *Babylon*, to that that was prophetically not many hundred years ago prophesied of *Rome*, and is beleaved of many, that *Rome* shall haue in fine, if *Rome* repent not before the end of the world. These things, and such like perhaps may by similitude, and by mutuall reference be firly compared. But the circumstances of this historicall narration specified in the booke of Wisedome can no more substantially proue the matter controverted, then those *Pradicable forms* termed by the Logicians *disparata* can be alleaged in mutuall probation: The chiefe things of these 2. actions being materially as neere in nature (according to the English Proverbs) as the Chalke is to Cheefe, an Apple to an Oxler, *Homo to Equus*, a man to a horse.

Lastly, obserue where it is objected that if any Catholicke should ring in the celebrity of the feasts before mentioned, namely in the feasts of the Nativity of our Saviour his Ascension, the feast of the Blessed Virgines Nativity, or Assumption, that he should be repured a Papist, a man e-

will affected to the Religion and state, and for the which he should immediatly be imprisoned, and deeply fined.

To this I differre mine answer, til instance be given in any such one: who for this action hath bene dealt wth in this manner, according as it is laid downe in the Accusation: vntill which time I repute this slander of no other validity to blemish the graue wise dome of this Realme, &

Aescopi fab. Iudiciall forme of proceeding in like case, the *Egypto* Cato accusation was against the Cocke for crowing in the morning, as the tale goeth: then *Chrylogonus* accusation was against *Roscius Amerinus*: then *C. Fimbria* his complaint was against *Q. Scavola*, *quod non totum telum in corpore receperisset*: Then *Philip* of *Macedon* was against *Demosthenes* and the rest of the orators, that mightely perswaded the safety of the state of Athens: then the malicious accusations of *Sauls* parasites contrived against righteous *David*; no more the accusations of robbers, when they cannot rifell Innocent clothiers vpon Salisbury plaine, or any passengers painefully and harmelesly traveling in the Queenes high way.

The retorting of the argument.

That Church-service which is materially holy, & those exercises and disports which are lawfull, discrete in performance, not repugnant to Gods word, voide of all suspicion of flattery, no waies opening any window to the reducing againe of heathenish superstition, nor polluted with abomination thereof, may wel be performed and tolerated in any Christian Common wealth.

But the Ecclesiasticall service of the Church, and the triumphant exercises vsed in the Church of England now yearly the 17. of Novem. are of this nature and quality.

Ergo, the Ecclesiasticall service, and the triumphant disportes vsed that day may be performed, and may be tolerated in any Christian Common wealth, &c.

Having sufficiently in my simple opinion handled the 4. maine accusations, it remaineth (by the grace of God) that

that I should briefly touch the Accusations that appertain to the second generall head being derived from the first. Which although they be materially confuted in the answers premised, yet because in particularity they presse neerer the point of the argument controverted, giue me leave I beseech thee (good Reader) severally to discusse and examine them to thy contentation, and to the satisfying of such as haue bene contrarily perswaded.

Wheras it may be presupposed by the Adversaries that the Protestants wil deny that they obserue the 17. of November for an Holly day, (as they doe in truth) the Accusers doe labor to proue the contrary by these 2. cavils, hoping thereby to shew that our deniall herein is meere vntue.

Their first charge in this maner they indeavour to proue good against vs (namely that our denial that we celebrate the 17. of November now in the nature of an holly day is meere vntue) by these illations.

First for that all the properties of an holly day are given by vs to this day, and are by vs vpon this day performed.

Sanders.

These are expressed by Nich. Sanders in these wordes, pag. 302. For that Bells were reserued in Churches by the Protestants 303 desch. of England in these times, *Vt celebrior addatur Natiuitas & Inaugurationis Regina festa: That the festiual daies of the Natiuity and Coronation of the Queene might be the more gloriously celebrated,*

2. For that, *Solemnissimi celebrant Elizabetha Natalem diem septimum Septembris. They doe celebrate the 7. of September the birth day of Elizabeth most solemnely.*

Regina is left out. If a man should speake to the Pope without Sanctissime what office would be conceived,

3. For that, *Eius (nempe Regina) natiuitatem maiusculis & rubris litteris notant. They make the day of their Queenes Natiuity with greater letters.*

4. For that, *Antiphones and Hymnes in Paules at London vsed in the end of Arvine service in such forme as it is specified in the handling of the second Argument.*

5. For that, *Dies Nativitatis & Inaugurationis Reginae Elizabethae* omnibus alijs Christi & Sanctorum celebratibus longe devotius per unversum Regnum Anglia observantur. The daies of the Nativity and Coronation of Q. Elizabeth are observed much more devoutely then all the solemnities of Christ or the Saints through the whole Kingdome of England. To this may be added that before cited out of Calomazurism. *Hos dies festivè celebravit, &c.* These daies yee solemnly celebrate.

A summary collection of all their reasons.

Festivitas
dicta a festis
diebus
quasi festi-
ditas eo
quod in eis
sola res di-
vina sit. *lib.*
orig. lib.
Cap. 18.

Because

- 1 The English Church & State sheweth greater devotion herein, and greater shewes of festivity
- 2 These daies in all their Calenders are eminently exprest by great Red letters.
- 3 Of their singing, being the vusual signe of an holly day.
- 4 Of the *Antiphone* or *Anthem* (spoke of before) sung that day in *Pauls* in the end of divine service.

Answer.

I should here enter into a great discourse of the institution of Hollydaies in the Church, but that the discussing of that requireth a large volume, only giue me leaue (Christian Reader) to touch some heads appertaining to this argument, that the materiality of my answer may be better vnderstood.

Rabbi.
Kimh. Why
the taber-
nacle was
called *oliel*
purgued.

Hollydaies in Hebrew are called *Mogenedim*, *gusshe-
roth, kagge*, which words as they are in order specified may thus be vnderstood.

The first are Daies wherein faithfull people did come together in assemblies, to testifie or witness that they are the Lords people: namely to sacrifice, to pray publicly, & to heare Gods word.

The second signifieth a day of festivall solemnities,
which

which the Hebrews expressly call a *Retention*: because the people are forbiddē vpon such daies to do any work, and are admonished sacredlie to obserue holie assemblies.

The 7. name is signified by the word *Kaggei*, and by the note of the word sheweth his nature, *tripudium agere, gaudere, festum diem agere*; to leape for ioye, to keepe a holy and festiual day: *In diebus festis iucundē exerceri*; vpon holy daies to vse festiual and pleasant recreation. By this word holy daies are oftentimes exprest in the holy scripture of the olde testament.

Exod. c. 31:
Leuit. 23:
Psalms. 147:
Esd. 3:
Zach. 14:
Genesis 1:

To these I might adioyne the word *Shabath* vvhich by nature being *Hebreu*, by vse is well-most become English, and signifieth, *to leane of worke, or, to rest*.

In Greeke the vsual word is *ἑορτή*, although *καρπολισμός*, *καρπύσιον* &c. and other vvordes are vsed. For *ἑορτή* (although the Etymologits may yeeld literally some other nommali derivation) I thinke that this best fitreth our sense *μῆγα τὰ δὲ αὐτῶς ἔα. i. (ἀγαθὰ) ὁπρὸς τοῖς ἀνθρώποις*: Because by the institution of holidaies, or by the exercise performed in them, many good blessings from above are by Almighty God poured vpon man.

The worde
is in
Greeke v-
sed by Hesi-
od Homer,
and the
best auncient
Greeke

The vsual words in Latine are *Feria*, *Festi dies*; *Holidaies*, *festiual daies* in English: *Feria* by the auncient Latins were termed a *serendis victimis*, from bringing of sacrifice on these daies. Otherwise also *serias antiqui festas vocabant, et alia erant sine die festo, vt nundina; alia cum festo, quibus adiungebantur epulationes*: They called these *ferias, festas*, and of these there were some which they did not keepe holy day, as these market daies and faires: others which they did celebrate and keepe holy, and hereunto were added these feastinges and banquets. *Isidore* defineth them in this sort: *Feria a fando nuncupata sunt, quod in eis tempus sit dictionis. j. vel in divino, vel in humano officio facti: sed ex ijs festi dies hominum causa instituti sunt: seriali causa divinorum sacramentum*. The *Feria* are so called from speaking

Pompeii
Festide
verb: Signi-
ficat lib: 3:
Cap. 3:

Dura l.7c.
17. Sect. 11.
Isid li 6.
cap. 18.
I speak not
of feasts
heare as le.
iunia haue
the name
of feasts.

Exod. 20
Levit 23.
Ier. 16. 23.
Levit 19 3.
Genes. 2 2.
Genes. 1.
Math 5.
Vite Hug.
Card
Luth Ger.
Conrad Pe
lic.
Hier ab
Oicast.
Lyra. anglo
Aben.
Ezra. piro.

because in them there is time of speaking and uttering any thing concerning either other worldly affaires, or duty towards God: & of these such are appointed for holy daies as are only belonging unto diuine service, because men should wholly intend that. I omittē Durandus derivation of *Feria*: rather that his deduction is some what improper and obscure, and infer this. *Festiuus dicta a festis diebus, quasi festiditas, eò quòd in festiuitatibus sola res diuina sit.*

This being summarly touched concerning the words, Etymologies, definitions, or descriptions: I finde in all celebrity of holy daies these causes *Efficient, Materiall, Formall, and Finall.* The *Efficient* causes of all holy daies is the first ordainer of them. The *Materiall* and *Formall* cause the *times* and *Actions* prescribed to these daies ordained. The *finall* cause *Gods glory, mans good.* To these causes may be adioined certaine properties tending to the discerning of them to vs issuing out of some of the *species* of the causes before mentioned: Amongst the professors of the people that embrace and profess true religion onely God is the author and ordainer of all holy-daies, or his Spirit in his Ministers, Prophetes, Apostles, and Churches as it appeareth, wheresoeuer the festivals of the old testament are specified, or any effectuall insinuation of the, ever Gods authority is interposed, either *explicite*, that is, *expressly*, or *implicite*, that is, *coverly* and secretly, as the Schoole men affirme. Exod. 20. *GOD spake these words: Remēber that thou keepe holy the Sabaoth day &c. The Lord spake vnto Moyses &c. Sabbata mea &c.* In the institution onely by consequent and example God onely ordaineth festiuities and holy-daies: God the 7. day rested from his worke which he had made, and blessed the 7. day, and halloved it. The words delivered in that mood of Hebrew inforce this signification: that God sanctified the Sabaoth for mans vic, according to that saying that *Sabaoth was made for man*; for God hath no need of rest, who still worketh

keth in Creation, & Preservation, according to his will, as in the 5. of Iohn our Saviour saith: *Pater meus operatur vsque adhuc, et ego operor: My Father worketh vntill now, and I worke.* But onely this is to be applied vnto vs: *Sanctificauit Sabbatum. i. Sanctum et celebre esse voluit. i. Obseruari iussit, sibi consecrauit. i. Ceteros operū exercitio deputans, illum suo cultui mancipauit.* He sanctified the Sabbath, that is, he would haue it to be a solempne & sacred meeting; that is, he appointed it to be obserued and consecrated vnto his owne vse: assigning other daies for mens businesse and affaires hee applied this vnto his vvorshippe and service.

If question be made heere of the feastes mentioned in Hester, the change of the celebrity of the feast of the Passover by king *Exechias*, or any other feast demonstrated in bookes Canonically: I answer, that the ordainers and alterers of these feasts did it vpon sure testimony of the holie Ghost (for many governours and teachers of the church the liued) as the Prophets, *Esdras*, *Hester*, *Mardocheus* who had an infallible testimony and seale thereof immediatly from God.

The Heathens in their Idolatry and apish imitation euer had their festiualls ordained and ordered by the inventors of their deuillish superstition.

The *Materiall* and *Formall* ground of Holy-daies are such times, workes Morall, Evangelicall ceremoniall &c. as are designed to those daies, & prescribed by authority specified.

Dominus sanctificauit diem Sabbati vt animę susciperent incrementum eo die magis quam alijs diebus.

*Esther. 1.
2. Chro. 30.*

Stapletons arg. hereby confuted in his prin. doct. lib 12. con. 7. c. 4. Ianus Numa Pōp. Orpheus. Hercules.

The Finall endes of all Hollydaies are these.

Secundum
Scripturā.

Hollydaies
are Daies

Numeri. 10.

Genes. 1.

Let the bee

for signes

& seasons

and daies

and arcs.

Vide iun.

Annot. in

Bib. Trem.

Cap. 1. Gen.

Austine a-

gainst Se-

neca, de ci-

uit Dei.

Mans labor

without

Gods blef-

sing no-

thing avai-

leth.

Seneca au-

stere Stoi-

cal humors

Vide Luth.

in 2. Genes.

Sabbat.

Lex scripta

in corde

Κυριακή

κύρια,

1 Dedicated to Gods service and glory.

2 Figuring the state of the new testament & the state of future rest.

3 Intermittent of all bodily labour.

4 Serving for the recreation of the minde weakened by bodily labour.

5 Serving to excellent workes of charity.

6 For distinction of times and seasons.

7 Sacramentally seperating Gods people from all people not comprehended in Gods covenant by their observation.

The properties of Hollydaies which were noted were these in *Moyfes* law: The founding of trumpets, The Candles of the moone, The distinction Planetary and Zodiacal instituted by God in the motion of the signes above, as it is in the worke of the 4. day, and such like. Of our signes now adaies more (God willing) hereafter.

Obserue herein the chiefe and most eminent ends concerning the institution of hollydaies to be principally two
1. *Their dedication to Gods glory*: and 2. in morality in the law of nature *their designement to mans rest*: whereby *S. Austen* had iust cause to reprove *Seneca* for affirming that the Iewes lost the 7. part of the benefites of their life by observing each 7. day holy, & by observatiō of each 7. year holy &c. Since from the beginning God ordained this lawe to mans good, in prescribing every 7. day to be a day of rest for man: and in imprinting the morallity of this lawe in the hart of man in his creation for his recreation and refreshing.

Now if any man shall heere demanda, Wherefore the Sabaoth is obserued in the New testament, and, Who altered that day from the Iewes 7. day, to that which we call *Diem Dominicum* or the Lordes day: or, What authority the Church had to ordaine Hollydaies, since there is no expresse

expresse mention of this change, since the observation of
 al holly daies is only of Gods insluration, and is contained
 essentially vnder the first Table of the lawe of God given
 by Moles: To these interrogatories: I answere briefly in
 this sort.

Concerning the observation of the Sabaoth day, as it is
 now vsually called by the Apostle, *Χυριακὴ ἡμέρα*: in other
 places of scripture *μία τῶν σαββατῶν*, that is to say, *The Lords day*, the first of the Sabbaoths, although there bee no expresse
 place in words shewing the alteration or translation of it
 from the Iewes Sabaoth to that day wherein it is now ce-
 lebrated; yet by the practise of that Church (as it may bee
 out of these places collected *Apos. 1. 1. Cor. 16. 2. Act. 20.*
 7.) and by the practise of the Church immediately succee-
 ding the church of the Apostles (as it appeareth by *Iustin.*
Martyr: in his apollgy) and by the continuall practise
 and example of the vniverfall Church frō thence to these
 times: and by that rule of *Nazianzen* before cited out of
 his booke, *περὶ ἀνεύματος ἀγίου*, that is, *of the holy Ghost*, with-
 out all contradiction & gaine-saying it is demonstratiue-
 ly and infallibly in my iudgement confirmed, that the ob-
 servation of the Lords day, commōly called our Sabaoth
 day, is a sacred tradition originally Apostolike, pregnant-
 ly to be proued out of the holy scriptures, obserued sa-
 credly in the Primitiue Church, since continued and ob-
 serued by continual prescription and practise to our daies.
 The obseruatiō of which day I doubt whether the church
 can now alter to any other day: yet herein I submit my
 iudgement to the Church.

By this I affirme, that it is invincibly proved against all
 gainesayers, that the observation of our Sabaoth is only of
 God, by the infallible testimony of his spirite demonst-
 rated, by practise in the primitiue Church in prescripte and
 tradition Apostolike. This opinion though diuers Catho-
 likes now in prison haue contradicted, affirming that the

Eccl. Annal
tom. 1. pag.
610. 611.
Ann. C. 58.
Nic. Conc.
Canon. 10.
aug. de tem
ser 25.

institution of the Lords day or Sabaoth, according to the day as it is now obserued, was some hundred yeares originally afterwarde prescribed by the Church without immediate Apostolike warrant, yet shal they find this tentēce cōfirmed throughly by Cardinal Baroniū in these words: *Prima feria praeclarissimus insignita mysteriis dies Dominica nominis appellari Dominica dies in ipso exordio nascentis ecclesiae observari coepit ab Apostolis &c. Non ab alijs quam ab ipsis Apostolis statutum fuisse diem Dominicam observari (cum factum reperitur Apostolorum temporibus) omnes qui mente valeant di. Enos putamus. The first holy day, as being adorned & beautified with most excellent mysteries, was thought worthy to be called the Lords day. At the beginning of the church, when it had but newly sprung forth: it was obserued and kept holy day of the Apostles &c. And that it was not commanded to be obserued for the Lords day of any other then of the Apostles (whereas it is most manifest to haue beene done in the time of the Apostles) wee suppose cannot be denied of men that haue but common reason.*

Concerning the authority of the observation of Holydaies, since by the expresse word of God they are not prescribed, yet in regard some of them haue bin generally or vniuersally observed in the Church in *S. Austins* time, yea before, and euer since; as the anniversary celebrities of the Passion of our Saviour: The day of his Resurrection, The day of his Ascension, the day of Pentecost, *missio in Spiritum Sanctum*, of the sending of the holy Ghost &c. and since the Church hath a free liberty giue by God to determine the observation of these daies, that all things may be performed in the Church, *ἡ ἡμετέρα & ἡ ἡμετέρα*, decently and in order; I doubt not to affirm that this action of the Church herein had his authority originally, if not from the Apostles, yet from their immediate successors in the Mother Churches, wherein our faith was first taught, *Antioche, Alexandria, Ephesus, Rome, &c.* Yet in such a sort that the Church of God had ever this authority, and hath of al pla-

ces

Aug. ad Ian
epist. 118.

Math 28
Vide Hosp.
lib. de orig.
fest apud
Christian.
c. 6

Socr. Eccl.
hist. l. 1. c. 2.

ees in all ages according to time and country to prescribe the observation of these festivals, excluding all leaven of Iudaisme, all servile boudage, all opinion of *opus operati*, of the merite of the very worke which is in them performed, & of all ceremoniall Sanctity. And contrariwise, vpon the same foundations premised, I determinarly inferre also that the same Church hath authority from God vpon sufficient grounde to abrogate any festivall hollyday prescribed by the Churches Antecedēt, if by corruption these festiuities haue beene, and are abused to superstition, polluted by loose and disordered practises, or any other waies prophaned. By this opinion evidently the *Petrobrunian* heresie is oppugned vpon one side, who would haue no hollydaies in the church obserued, who thought it Iudaisme to obserue any hollydaies: on the other side Popery, who hath overcharged the worlde with multitude of these ceremoniall observations: thereby laying a greater yoke vpon the churches of Christ then the Synagogue had in Iudaisme. Besides that there was in the Church no certaine lawe of al hollydaies, it appeareth by the saying of *Socrates* before spoken of, and by their owne divisions: *Quadam generalia sunt festa, ac quadam mobilia, quadam fixa seu festiua. Quada* *conceptiua, quadam Imperatiua.* Certaine feasts were Generall, as the feasts before cited out of *S. Austine*; some were Particular, *quae in una sunt provincia aut parochia*: Which were in one only province, or parish. *Mouable feasts*, Easter, Ascensio, Pentecost, Septuagesima, &c. *Conceptiua*, allotted to certaine daies by the ministers of Religion: *Imperatiua*, such as vpon each occasion for the good of the church & common-wealth, & the safety of the Prince were imposed by them that were in authority in such cases. Vpon these grounds I inferre these conclusions.

First, that the ordinance of the Sabaoth is from God only, or the vndoubted testimony of his holy spirite in his Church: This was manifested in these wordes by God himselfe,

S. Hieromes
opinion is
not allowed
in Epist.
ad Galat.

1. Cor. 14 4

Petrobrun-
sian heresy.
Anabapt.

Centum
gravam.
Grm. gra.

Vid Hofpin

Genes. 1.
Exod. 10.
God compa-
ssionizing
the
mind of
man onely
wearied
with labor
ordained
solemn
feasts to re-
medy the
tedious
grievances
of all labo-
rious pains.
Plat. de leg
Lib. 1.

Epist. Ignat
ad Mag.
Iust Martyr
2. Apolog.

himselfe, and demonstrated by example Genes. 2. & was also *Scripta in cordibus, written in our hearts* in our creation, and afterwards repeated in the promulgation of the lawe in mount Sinai. Yea if Adam had not fallen in Paradise, the Sabaoth should haue bene obserued,

Secondly, that this rest was ordained to Gods glory, & mans good: the good of mans rest, I say, therein to bridle the vn-satiabie greedinesse of vnreasonable covetous persons, vvhoee willinglie extende mercy neither to man. nor beast.

Thirdly although the Sabaoth vv ere ceremoniall, yet the morall vvorks of it are perpetuall.

Fourthly, that the obseruation or the Sabaoth precise-ly appertaineth to the first table of the law.

5. That in the Apostles times the Sabaoth of the Ievvs was translated to be obserued *prima Sabbatorum. The first day of the Sabaoth, videlicet that day vv hich vv ee cal Diem Dominicam, The Lords day*, which vv as by S. Iohn called in the Apoc. κυριακή ἡμέρα, in Greeke ἀναστασιμος ἡ ἑσθλὴ, the chiefe of all daies: by Ignatius that holy Martyr. ἡλὲ ἡμέρα ἐν ᾗ ὁ θεὸς τὸ σκοτὶς καὶ τὸ ὕλην τρέψας κόσμον ἐποίησεν, *Sunday in vv hich God altering the darknes, and matter of the vvorld, made the vvorld: and in vv hich* ἰησοῦς Χριστὸς ἐκ νεκρῶν ἀνέστη, *Iesus Christ our Saviour arose from the vv dead*, by Iustine Martyr.

Sixtly, that we are yet bound to the obseruation of all morall vvorkes of the lawe as grounded in *lege charitatis, in the Law of charity.*

7. That the church in al ages from the Apostles times to these daies inviolably obserued this day, as farre soorth as the state, and times wherein they liued violently repres- sessed not their publicke assemblies.

8. That the present church ought not to alter the obser- vation of this day, but vvpon further grounde then yet is re- vealed; since the institution flowed originally from the Apostles

Apostles: and since it hath beene inviolably obserued in the church in such sorte as before it was in the heate of persecution, as before I haue mentioned.

9. Concerning our festiualls I haue shewed that they be *Equivocally* only called Holy-daies, in regard namely of some correspondency wherein they concurre; that they haue not any authority expressly out of Gods worde, but that some of them were ordeined by the successours of the Apostles, some by later decrees of the church, some by Provinciaall Metropolitans for daies of hearing Gods word, and Ecclesiasticall discipline, onely in certaine generalls receaued by the prescription of the church.

10. That some Churches obserue some Holy-daies, some Churches other some,

11. This caveat al churches must take heed of, that they ordaine not to many of them, that they equalize not their obseruation to the obseruation of the Lords day: neither that they impose a greater burden then needs vpon mens shoulders by the keeping of them.

12. That we are to obserue the custome of those Churches where we liue concerning Holydaies, so as the obseruation of that church originally be free from all superstition: which custome the French & Dutch Churches now obserue in England, to the greate peace of our Church & theirs.

13. Lastly that, vpon iust cause of corruption, by that authority, by the which festiuities or Holly-daies were instituted, they may be altered and abrogated.

It remaineth now that I should perspicuously answer the premised cavils contained in the 2. generali head. My answer before exhibited was Negative, namely that the church of England hath not prescribed that this Realme should obserue this day the 17. of November as a formall Holly-day: The adversary here replieth by the conditions premised that by necessary consequence an d illation

Iustin, Mar.
Apolog. 21
Math. 18.
1. Cor. 14: 12
That they
concurre
with the
Sab. oth.

it is a formall Holy-day in regard of the due nature of a formall Holy-day.

This, saie they, is evidently proued by the practise of our solemnization, and by all circumstances and signes of an Holy-day that day yearely and vsually performed.

The truth of this reply giue me leaue (good Reader) breefly to examine: for by that, whether I haue answered rightly or not, in few circumstances it may appeare.

1. First let the Accuser alleadge any decree Archiepiscopall or Episcopall, by which it may appeare to the worlde that the 17. of November is now annually commanded to be obserued an Holly-day formally; otherwise the validity of the deniall remaineth yet no waies impeached.

All shops
are open in
London, &
the Plovve
goeth in
each feld
in the coun-
try

2. Secondly whether any bodily labour that day be inhibited either in towne or country. Which is a materiall point to be considered in the obseruation of each Holly-day.

3. Thirdly what censure or penalties are inflicted, Ecclesiastical, or Civil, legally vpon any that breaketh the rites of that day. This being vpon sufficient warrant grouded, it remaineth that if our negation be vnsufficient, as they seeme to say it is, let them shew wherein instance may be giue against it, & iust materialluy of exception: For vntill the contrary of this be evidently demonitratred, it remaineth vncontuted. Yea (saith the Adversarie) but yet you must needes confesse it to be an Holy-daie by this consequent of *Nicholas Saunders* Belles are reserued in your churches to this end especially, *In primis ut harnu pulsa celebriora reddatur festiuitatis et Inaugurationis Reginae. First that by the ringing of the feasts of the Nativity & Coronation of the Queene may the more solemnly be celebrated.* Secondly in regard you solemnise these daies most devoutly. Lastly in regard yee note these times in your Calenders with great redd letters,

Calvinotur

First note that *Saunders* teacheth the 17. of November

Festum

Festum, a Feast, et diem. Nativit. festum, and the days of the
Queenes Nativity a feast. But meerely vvithout prooffe or
warrant, Nowe *Anomine ad rem*, to reason from the appellation
and name of the thing to the thing it selfe vnlesse the word ex-
pres the materiality of the thing named formally, *vñ valet*
argumentum (as the meanest Sophiste in Oxford knoweth)
a nomine ad rem; An argument drawne from the name of a
thing to the thing it selfe is of noe force, or maketh noe
prooffe.

Plain Cra-
tylo.

Yea but what meaneth that outrageous ringing replieth
N. Saunders and *W. Reynolds*, vnlesse you haue made it a
formall Holy-day.

To this I answer by the right of thar, that hath bene
inferred before, that it is no good reason that it is an i soli-
day because of this ringing; partly for that not one y all
the learned of the lande, but the ignorant & simple peo-
ple of this Realme knoweth that Belles haue sundry o-
ther vses then to signifie Holly-daies, and that appeareth
by *Durandus* in the place before cited, and by that obser-
uation of mine before, wherein it hath bin declared that
Bells succeeded in vse of the legal silver trumpets. And for
the great ringing the 17. of November is onely an out-
ward testimony of that ioye which our hartes conceiue for
the great happinesse of Q. Elizabeths Regiment. See
the discourse before cited of the vse of Bells.

Bells serue
for the ring-
ing to
sermons,
for funerals
to exercises
at Princes
Coronations
In publicke
darger of
fire, in so-
lemne mee-
tings, of Ci-
ties, in Uni-
uersities, in
Convocati-
ons, Cōgre-
gations, &
other scho-
lasticall ex-
ercises; for
Cover few
at night, for
tune of the
clocke at
morning.

If they will prooue it to be an Holly-day in regarde of
the Ecclesiasticall office, Sermons, and prayers that day v-
sed; The refelling of this cavill you shall finde specified in
the Answer of the first generall accusation, and in the is-
sue of the conclusion of this Apology.

Lastly, vvhere the noting of these daies vvith greate
letters is inferred for probation by *N. Sanders*, I summarily
answere this cavillation in this sorte. The vn sufficiency of
this reason may palpably be found and appeare evident-
ly by this illation. If noting with greate red letters bee an

Persius
 Saty: Pre-
 sertim si-
 quid Masin
 rubrica no-
 tavit:
 Librorum
 tituli et ca-
 pita hac no-
 tabantur.
 Columella.
 Lib. 2.

Math. c. 16.
 Chro. Me-
 lanct. in Ca-
 rionem.
 Genes.
 Tully de
 natu. Deo-
 rum.
 Apoc. 17. 3.
 Note bee-
 fore the fa-
 ble of the
 Litlanders
 adoring a
 Mallet.

priate condition to signifie an Holy day in these times as
 well this Accuser may conclude that the dayes of the en-
 tring of the Sonne into *Aries*, *Taurus*, *Gemini*, &c. to each,
 I say, of the 12. Signes are Holy-daies. For all the titles of
 these days are limmed with red inke by our Astronomers
 direction in all our printed Calenders. Likewise the be-
 ginning and ending of tearmes, Ember weekes, &c. may
 be materially (as I haue spoken before) accounted Holly-
 daies, and daies sacredly festiuall. For all these in our Ca-
 lenders and Almanackes are in this manner noted & de-
 scribed. In one word to conclude vpon this signe The 7. of
 September and the 17. of Novēber are Holly-daies. Why
 so? because these daies in our Calenders are noted vvith
 greate redd letters: for that this is an infallible signe of an
 Holly-day saith Saunders. The Scribes in the Gospell
 prognosticated a faire day by a redd skie in the evening:
 And the red by miracle equally distinguishing the Raine-
 bowe is a token that all the worlde, as it hath already pe-
 rished with water, (which the greenish hue in the raine-
 bowe representeth) so in future time is a figure, I say, and a
 signe *ut totus tandem ignesceret mundus*, that all the worlde
 should perish with fire, And it is an infallible token of the
 bluddines of Rome: that the woman Apoc. 17. is seene to
 sit vpon a scarlet coloured beast. But that signing with red
 letters in the Calēder is a certaine token of an Holi-day, is
 no infallible property, as Saunders hath alleadged. The
 distinguishing of *Aries* and *Taurus*, and the rest of the 12.
 Signes by their red letters therein will easily discharge
 me without the force of a Mallet out of the brakes of this
 obiection. If not (for perhappes they will not descend v-
 pon so simple a conceite, neither leave their Zodiacall
 honors vpon so small a quarrell, beeing to entertaine the
 Sunne each month once a yeare into some one or other
 of their houses) Yet, I hope, for a shifte the Lawyers in
 Westminster Hall will pleade for my deliverance here in
 witho.

without a Golden fee which otherwise they may easily
yearne these daies being meere workendayes, & by no
ceremonious rites neither have Ecclesiasticall ordained
Holly-dayes.

But here finally if question be made by what good au-
thority the Church and Common wealth of England can
warrant their solemnizations and celebrities in these acti-
ons, to satisfie all reasonable and good Christians I summa-
rily yeeld these reasons.

First I say that all publicke exercises Ecclesiasticall may
bee warranted by the rule of the Apostle 2. *Tim.* and by
the warrant of the 21. Psalm as it is discusled in the se-
cond generall head.

Secondly that if the Church and Christian state of Eng-
land should prescribe it to be an Holy day: that their pre-
scriptiō hath good example for it in Canonical scriptures,
and in those scriptures which are named by the godly and
learned *libri Ecclesiastici* Ecclesiasticall bookes, next in autho-
rity to bookes Canonical, namely out of these places, First
out of the book of Hester c. 9. v. 18. 19. 20. 21. whereby Mar-
dochai his directiō letters were sent to the Jewis that were
through al the provinces of king Ahashuerosh, that they
shoulde obserue the 14. day of the moneth Adar every
yeare with ioy and feasting, & to send presents every mā
to his neighbour, and gistes to the poore: A day wherein
their sorrow by God was turned to ioy from mourning, in
regard of the bloody massacre contrived by wicked Ham-
mon to the finall extirpation of that holy, though afflicted
people iſrāē which a ſcion *Lavater* in his Cominentary up-
on Hester hath written this: *Ex his quæ hactenus attulimus*
facile videre est Christianos exemplo Hestera & Mardochai dies
Iestos indicare vel acceptare posse: Dominicum diem ab ipsis A-
postolis institutum diximus: propter hanc veteres Christo dies quæ-
dam sacros dedicarunt. Christi Natalem, Circumcisionem, Re-
surrectionem, Ascensionem in celum, Missionem spiritus Sancti,

Fest. Pur.
sive fortiss.
cap. 7. ve. 6.

Lavaterus
in librum
Hester.

posq; coluerunt fidei confirmanda, reiꝑ; gesta testificanda gratia.
Hos si qui imitentur, ut maxime probemus, &c. In Christiana li-
bertate, &c. Quod ad ritus illos solennes, qui ad publicum reiꝑ;
gesta memoriam atq; gratiarum actionem, qua Deo si per se, repre-
bendi nec debent, nec possunt. Omnino enim nostrum est Deo ab
accepta beneficia gratias agere, eademq; perpetua memoria cele-
brare, & ad posterum transmittere. Out of this which we haue he-
therto alleadged, it is easily seene that Christians after the ex-
ample of Hester and Mar dochem may either appoint, or accepte and
approve Holy-daies. We haue heretofore said that the Lords daie
was first instituted by the Apostles themselves; & because of this
our Ancestors cōsecrated certain daies to be kept holy vnto Christ;
as, the Birth-day of Christ his Circumcision, Resurrection, Ascen-
sion, his sending of the holy Ghost; and these they obserued both for
confirmation of their faith, and to testifie the remembraunce of
the benefites performed vnto men on those daies. These if any man
imitate, wee shoulde greatly allowe of their proceedings beerein
in Christian liberty &c. And as cōcerning those ceremonial feasts
which pertaine to the memoriall of a publique benefite, and
to thanksgiving vnto God alone, they neither can nor ought to be
reprehended. For it is altogether our part and duty, to giue thanks
vnto God for benefites receiued, and to celebrate the perpetuall
memory of them, and to transſerre the same to al succeeding poster-
ity.

Iud. 16. 3.
 This verse
 is in the la-
 tine, but in
 no Greeke
 copy that I
 haue seene.
 Serarius in
 16. Iudith.
 Acthiopica
 ecclesia in
 suo calen-
 dario habet
 diem festū
 Iudithæ.
 Macchab. 4

Thirdly, the last verse of the Booke of *Iudith* mentioneth
 a celebrity by the Iewes yearely and continually perſour-
 med in remembrance of her victory over Holophornes.
 In the exposition of which place *Serrarius* hath touched
 the religion and piety of the Iewes that in remembrance
 of this victory instituted a ſolemne feſtivity.

The feaſt of the dedication by *Iudas Machabæus* and
 his brethren and the whole congregation, ordained to be
 obſerued yeare by yeare after the clenſing of the Sanctu-
 ary, ſerveth alſo for a patterne in like caſes to follow. And
 ſo much the more for that our Saviour Ioh. 10. in the time

of his flesh taught in this celebrity in the Temple.

To these examples may bee adioined that which *Eusebius* hath writtē in the life of *Constantine* the great, In whose raigne a *panegyris* every 10. yeare was celebrated to Gods honor. To glorifie his name for that happy regimēt, for the light of religiō in *Constantine* the great his raigne givē to the world, and for that great conquests given to that Emperour by God; And *Halcyon* peace ensuing thereof to that mighty Empire. To this end a festivity was celebrated in that great Empire of this quality or nature: wherein God was glorified, *Hymns* were song, & *Constantine* and his sons Gods instrumentes in the establishment of Christian religion and peace in thar Empire, generally were remembered by all that Empire with great acclamations. To these I wil adioine two other authorities, one of ours, an other vittered by a Iesuite a man of their owne.

Some feasts are observed by the Church, though not expressly ordained by God, yet instituted to Gods honor, and of purpose celebrated to call to memory Gods great blessings conferred vpon his people. In these feasts this Author specifieth the feast of *Purim* or *fortium*, which is in English of *lots*.

The other testimony is alleadged by *Nicholam Serrarius* commentary lib. 1. Machab. *Possunt novam De beneficiis. orum memoriam festa institui. New feast-daies may be appointed for the remembrance of Gods benefices*: I say in regard of such benefices that God either by himselfe, or by his Saintes hath or shall conferre vpon his Church at any time.

By this collection I inferre this first that our sacred celebrities haue warrant out of Gods word.

Secondly that if the Church of this Realme should prescribe it to be observed as they doe obserue other Holydaies, that it had sufficient warrant for it in regarde of the premised examples: especially since (as the same *Serrarius* hath noted) that the Church which now is, is endued with that

John 10.
Hebr 5. 7.
Some diversity there is about this feast of the dedication, but the time of the winter mentioned Ioh. 10. sheweth what feast it was.
Nonnus in his paraphrase in greek verse vpon Saint Iohn is conceived.
Vide Beaz Annot. in hunc locū.
Lib. 1. ca. 1.
ca. 41 lib. 2.
ca. 19 Euseb. de vi. Cōst. paneg.
Hospinianus lib. de festo Iudaeorum c. 10.
Serar com. c. 7. Mac. 1.
Ser. li. Iud. cap. 6. com.

Torneamē-
ta though
they be cō-
demned in
Decret. lib.
5. tit. 13 c. 1
yet ours
being not
of the na-
ture Quod
duellum &c
cannot in
equity bee
so censured
especially
beeing
performed
without ha-
tred of the
parties be-
fore, & on-
ly for recre-
ation.

that authority wherewith the Church of the Iewes vvas
indued; namely as the Synagogue did then institute some
feasts, so the Church may doe now. In the like manner the
sayd Churches authority extendeth so far, that in abroga-
tion of festiuities corrupted they may follow that autho-
rity which the Synagogue had; time, place, and persons &
every other circumstance considered according to the
premises.

Lastly I have evidently demonstrated in handling the
answvve to the 4. generall reason; that the triumphant
disportes vsed at Courte that day, namely the 17. of No-
vember, are exercises no waies heathnish, ridiculous, foo-
lish, but such as are laudable, commedable in themselves
being rightly vsed, such as they themselves in like forme
exhibite in farre greater measure to their rulers, gover-
nors, Princes, Popes:

Epilogus

Epilogu.

Great alterations haue bin raised in Europe this last hundred yeares or Century, and greate changes through the world haue issued herevpon: but omitting all civil broyles, and all bloody warres that haue beene managed vpon other causes, giue mee leaue (good Reader) breely to speake my minde of such marvelous effectes that haue insued the miraculous alteration of Religion in this Century of our age. The mysterye whereof and whole history was prophetically seene by *S. Iohn* in the Revelation the 10. Chapter in the vision of the mighty Angell that came downe from heaven clothed with a clowde, and the raignebowe about his heade, his face shining as the Sunne, & his feete as pillars of fire &c. The originall of this alteration first flowed vpon the revoulte of many Christian nations from the Sea of Rome being one of the 4. Seas Patriarchichall and Apostolicall by the 6. Canon of the great Countel of *Nice* established. Which sea was in great honor over al the world, as long as the Romaine Empire monarchically ruled & triumphed, represented by that vgly beast which had 1200 teeth prophesied of in the 7. Daniell, & held the sterne of a great part of the worlde, and ruled regally over the 10. kings spoken of in the Revelation.

The occasions of this revolte were the declination of the Sea of Rome fro the sincerity of the faith Apostolike, and the vnspeakable corruption which had crept into that Sea, or Papacy. For herevpon immediate y diverse nations, inlightened from aboue in the sincere light of Gods worde (according to the former prophecy seene by *S. Iohn* in spirit) which had been long ecclipsed by the darke shadowe of of humane traditions, beganne to withdrawe themselves from the bondage of that Babylon; endeavor-

Anno Do.
1600.
Periodical-
ly begining
in the 8.
yeare of A-
lexand. the
6. Pope co-
tinued to
Clem 8
regiment bee-
ing Pope,
ending in a
Romish lu-
bile at
which time
Maximilian
was Emper.
the 17. of K.
Henry the
7 the 41 of
Queene E.
1.2. both
Rev. c. 10.
Council of
Nice the 6.
Canon.
Dan 7.
Revel. 16.

Imitating
heerein the
going of
Astar to
build Nim-
veh Gen. 10
relinqui-
shing Ba-
bel, & A-
brahams
leaving Vr
of the Chal-
dees
Jerem 51.9.

ing to restore religion in their severall kingdomes & do-
minions to the auncient and Apostolicke forme, founded
vpon the infallible rule & Canon of holy scripture revea-
led in the olde and newe testament: vvhich separation
from the Sea of Rome was not to be misliked; partly be-
cause the sea of Rome persecuted the professors of this re-
formation with fire and sworde, and with all bloody ma-
ssacres; partly for that Rome would admitte no reforma-
tion of her corruptions, but grew vncurable according to
that of the Prophet *Jeremy: Wee would haue cured Babylon,*
but shee would not be healed: forsake her, and let vs goe every one
into his owne country. For her iudgments is come vp vnto heaue;
and is lifted vp to the cloudes.

The issues of this alteration hath produced wonderfull
effects betweene two sorts of people, the named Catho-
lickes, and Protestants. For although diuers subdivisions
of sects haue in this last Century sprong vp, yet all the rest
haue beene but handfulls to these two, namely to the Ca-
tholickes, and Protestantes: out of these haue issued the
greatest lamps of learning: by these two, most books haue
beene written: by these two, greatest States haue been ru-
led & altered, greatest Regiments haue beene managed.
The others haue beene but petty Conventicles, sometimes
here, sometimes there; sprouting, rising, falling, favored of
some few, in few yeares declining, sometimes blatted by
the secular power, sometimes dying by devouring one a-
nother: the better and wiser & the chiefeest part ever ben-
ding themselves to the embracing of one of these and to
no other. These 2. how they haue beene banded one a-
gainst the other all the world knoweth, the bookes writ-
ten vpon both the sides testifie, their great enmity in the
eyes of all people hath desciphered resembling by effectes
in sequele though not in original the schisme of Israel fro
Iuda originally springing from Salomons sinne, seconded
by Ieroboams crafty policy, & K. Roboams folly, God iust-

ly punishing king Salomons Idolatry.

Howe farre the malice of this division shall extende it selfe, and how long it shall continue, God only knoweth; who disposeth and ordereth all things in their due seasons; before whom a thousande yeares are but as one day, to whose eyes all future things are infallibly presented. Only this we know, that this division hath bred in many mens mindes irreconcilable hatred, as we finde in effect. This manifestation wherof may be seene evidently in this short Treatise, and is felte sensibly through out all kingdomes of Christendome, into which the venome of this *Gangrana* hath bin dispersed. This, I say, the Reader shall easily find in this short Treatise, if hee wil but examine vpon what sleight reasons, and how weake grounds the honor of this flourishing Realme, the excellency of our gracious Queene (whom God long preterue) the sincerety of the Apostolicke Religiō which we professe, are sought to be disgraced, depaved, and slandered by men zealous of pretended Catholicisme.

Divers remedies haue beene sought to salve the festred sores of this cankered divorce, wherof some of them haue bintouched by *Iacobus Acontius* in his booke *de stratagemate Sathane*, by *Ieserius* & others. But this vicerie growne to such an head that no balme can cure it, no balme, I saie, but his, who reconciled *Esaue* to *Jacob*, which brought the people of Israell out of the Aegyptian & Babylonian bondage and thraldome to their owne land, the land of promise; which can giue spirit to the rotten and deade bones to whom *Ezechiel* was commanded to prophetic; which can ioine the two pieces of wood into one, wherein the names *Juda*, *Ephraim*, and *Israell* were in disioiement severally written; which can renew our hearts, and giue vs grace to walke in his waies after hee hath discovered vnto vs the greivousnes of our sinnes; which by his great and shrill sounding trumpet *Saint Paule* hath foretolde of the con-

Dan. 3. 21.
2. Pet. 3. 8.

Iac. Acont.
lib. 8. de stratagem. Sat.
Ieserius.
Genes 33.
Ieremy.
Exodus.

Ezechiel. 37.

Roman. 11. version of the stifnecked generation which crucified the
Lorde of life, and is able to graffe in againe to the O.
live the broken branches fallen away though vnbeliefe,
branches not only broken, but also withered. Beseech we
him to performe this according to his good will and plea-
sure, who only is wise, only is holy, only omnipotent and
mercifull, who is God almighty and blessed for ever. To
this God the Father, the Sonne, and the holy Ghost be all
honor, glory, and dominion world without end. *Amen.*

FINIS.

